Attention All Pastors And Catholic Men

Holy Name Societies Can Carry Out N.C.C.M. Program

MOST REV. JOHN F. NOLL, D.D.

On the eve of the Diocesan Convention of the N.C.C.W. last May the Bishop called together the officers of the Holy Name Society of each of the 13 parishes of the city and of all the Holy Name organizatoins in the entire deanery, the purpose being to form a City and district Councils of the National Council of Catholic Men. His intention was to have this done in all the deaneries.

Understand carefully that **only the officers** of the parishes of the city will constitute the city-wide Council. Then the officers from the five deaneries will constitute the Diocesan Council, a group not too large, yet not too small for the promotion of Catholic Action.

As you are aware, members of the Holy Name Society in every parish are given practically nothing to do, have only a definite Communion Sunday—and only a small percentage of the men come out to a meeting.

What we wish to do is to copy a program now existent in the Archdiocese of Boston. Last month, after forming his city, deanery and diocesan Councils, as I have proposed, the Archbishop of Boston called to a convention all the Holy Name men of his archdiocese; 300,000 men pledged themselves to work in some particular field of Catholic Action.

While the Councils, city, district, deanery and diocesan, will be composed of **officers** of the Holy Name Society, or any other men's organization in the parish, the Bishop would have these officers **enlist all the members** of their respective Holy Name Society in some work.

From among them a public relation committee of three or four men should be formed to deal with the press of the city, to see that Catholic news will receive as much importance as that of any other religion. Men, college-educated and with some experience in publicity or advertising, should be placed on this committee, which could represent the Catholic body in many ways.

Others, with ambition to learn, should form Discussion Clubs, and invite high school students to join them. They could all be "big brothers" to high school children, and if they have no children of their own in high school, to give some assistance towards the tuition of the poorer ones.

Practically all the men could be used as "block captains," with very little parish territory to oversee. While gathering the census in his block or two, the member could reveal the names of families who may be sending their children to public schools; they could inform the pastor whenever a new family comes into his territory or a family moves out. These men, over a period of time, could report on invalid marriages, on Catholic young people courting non-Catholics, etc. They would not be meddling in the affairs of any one since they would merely be doing their duty as one of the "priesthood of the laity" to assist the pastor.

These men could have charge of the sale of tickets for a winter lecture course, such as obtains in several deaneries. Every Catholic should wish to become an **informed** Catholic and, therefore, every one should patronize such lectures, read **Our Sunday Visitor** regularly, patronize Catholic circulating libraries, etc.

All members could be assigned also to watch the news racks, to visit the stores in their own neighborhood about once a month.

Every member could promote what we call "The Christian Family Movement" by winning the respect of their neighbors for their religion.

We are presenting this to both the pastors the the people now, and making it a "must," because the Popes have been urging this for the last 50 years. We should like to have all pastors, under the Dean, to organize along the lines followed in the Deanery of Fort Wayne — as mentioned above. The plan is very simple, and could be most effective.

You could not conceive of any Protestant religious denomination having an organization of more than 5,000,000 men and not using it. Our church societies are doing so little because they have not a program.

The Diocesan Organization for Catholic Women could well follow the plan in using every member for some activity.

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — News Section

Vol. XLII — HUNTINGTON, INDIANA, SEPTEMBER 20, 1953 — No. 21

Blessing the new St. Joseph High school of South Bend and Mishawaka, which opened its doors to some 800 students last week, is Archbishop John F. Noll, Bishop of Ft. Wayne. Assisting him is Msgr. Charles Feltes, chancellor of the diocese. (Alted Photo).

At School Dedication

Archbishop Noll Praises Sacrifices Of St. Joe Catholics

South Bend—The sacrifices of Catholics in South Bend and Mishawaka, as well as others in St. Joseph county, to provide higher education for their children in a Catholic institution were praised by Most Rev. Archbishop John F. Noll, D.D., Bishop of the Ft. Wayne diocese, at the dedication of the new St. Joseph High School here last Sunday.

Many hundreds heard the Archbishop speak here for the first time following his recent elevation to the rank of an Archbishop by Pope Pius XII. The ceremony climaxed the merger of St. Joseph Academy, South Bend Catholic and Central Catholic High Schools under one roof of the new building.

Present enrollment is just over 800 and when completed, the school will seat 1,300 students.

Archbishop Noll thanked Catholics of South Bend who "over

Continued on page 8A

Archbishop Noll Heads Committee

Construction On Marian Shrine To Mark Centenary Of Dogma

Washington—(NC) — Catholics in the United States will observe in a very special way the Marian centenary year 1954. They will raise up the great walls of a magnificent national shrine here in honor of the Mother of God.

This will give the United States what many other countries have long had. The undertaking is especially appropriate to this country however, for here the whole nation, many dioceses and cathedrals, schools and churches are dedicated to the Blessed Mother, under the title of her Immaculate Conception.

The year 1954 will mark the 100th anniversary of the promulgation by Pope Pius IX of the Dogma of the Immaculate Conception. It will be the occasion of a world-wide celebration. Catholics in the United States will mark the centenary by beginning the magnificent upper church of the National Shrine of the Immaculate Conception in this city. The massive foundations, enclosing a beautiful Crypt Church, already are completed.

Nation-Wide Drive

To raise the funds necessary for this large work, the Bishops of the United States are conducting a nation-wide Appeal. In most parts of the United States, the Appeal will be held on December 6, the Sunday nearest to the Feast of the Immaculate Conception, December 8.

Actively promoting the Appeal is the following committee of the Hierarchy:

Their Eminences Edward Cardinal Mooney, Archbishop of Detroit; Samuel Cardinal Stritch, Archbishop of Chicago; Francis Cardinal Spellman, Archbishop of New York; James Francis Cardinal McIntyre, Archbishop of Los Angeles.

Archbishop John F. Noll, Bishop of Fort Wayne, Chairman of the Episcopal Committee for the Shrine; Archbishop John Gregory Murray of St. Paul, Archbishop John J. Mitty of San Francisco, Archbishop Joseph F. Rummel of New Orleans, Archbishop Richard J. Cushing of Boston, Archbishop Joseph E. Ritter of St. Louis, Archbishop Patrick A. O'Boyle of Washington, Archbishop Karl J. Alter of Cincinnati, Archbishop John F. O'Hara, C.S.C., of Philadelphia, Bishop James E. Kearney of Rochester and Bishop Peter L. Ireton of Richmond.

American Tradition

The erection of national monuments—in addition to the already numerous local reminders—of great persons is entirely in the American tradition. There are countless mementoes of George Washington scattered throughout the United States, but the Capital City of the nation was named in his honor and in it was erected a world-famous monument. Also, while Lincoln and Jefferson are honored in many ways in many places, splendid national memorials have been raised up in Washington in their memory.

The building of a church belonging to the whole nation is also in accord with Catholic tradition. Canada to the north has its great shrine of Our Lady of the Cape (Cap de la Madeleine) and Mexico to the south its shrine of Our Lady of Guadalupe. France has its Lourdes, Germany Our Lady of Trier, and even tiny Luxembourg its church of Our Lady Consoler of the Afflicted.

The flagship in which Columbus discovered America was named the Santa Maria, in honor of the Blessed Mother. The Spanish missionaries coming into what is now the great Southwest of our nation, erected countless churches and missions bearing the name of the Blessed Mother. The Jesuit missionaries coming into what is now Northeastern United States, brought with them reverence and love for the Blessed Virgin.

In 1846, eight years before the promulgation of the Dogma of the Immaculate Conception, the Bish-

Continued on page 8A

South Bend Plans Eucharistic Hour

South Bend—Plans for the largest Eucharistic Hour ever held in South Bend were launched this week by the Allied Holy Name Society of the South Bend deanery.

A massed choir made up of choirs from Catholic parishes in the deanery will be the feature of the 10th annual event scheduled for 2 p.m., Sunday, Oct. 11, in School field stadium. Singers will be directed by Dudley Birder of St. Joseph's parish. He will be assisted by Mark Wachs.

Rt. Rev. Msgr. John S. Sabo, dean of the South Bend deanery and honorary chairman, said the event will mark the 50th anniversary of the Motu Proprio encyclical of the Pope on church music. Another new feature of the Holy Hour will be the procession of first communion classes from all parishes.

Archbishop John F. Noll of Fort Wayne will attend the services.

Eugene J. Kretschmer, president of the Allied Holy Name Society, and G. John Horvath of South Bend, are general co-chairmen of the lay committee.

Others on the committee include: Herman Schmitt, arrangements; Frank Piechowiak, speaker system; Elmer J. Danch, publicity; Joseph A. Kuminecz and Edward Witucki, altar and throne; Matthew Nowicki, vestments; Louis Symanda Jr., director of procession; J. Merlin Guthrie, transportation of Blessed Sacrament; A. J. Kromkowski, archbishop's throne; Richard Chwalek, posters; Louis Wickey, honor guard of 4th Degree, Knights of Columbus; George A. Scheuer, Boy Scouts, Girl Scouts and Camp Fire Girls; Richard Gillen, traffic; Michael Nowak and Chester Lisek, ushers and seating; and Michael Nowak and Joseph Piechowiak, cleanup.

Notre Dame To Open 112th Academic Year

Notre Dame — More than 5,000 Notre Dame students will arrive on the campus this week to register for classes as the University begins its 112th academic year. Included in the student body will be approximately 1,600 freshmen and others who will be attending Notre Dame for the first time. Classes in all the colleges and the Graduate School begin September 17.

The Rev. Theodore M. Hesburgh, C.S.C., president of the University, will deliver the sermon at a Solemn High Mass marking the formal opening of the 1953-54 school-year September 20th. The Mass will be preceded by a colorful academic procession of some 500 faculty members from the Administration Building to Sacred Heart Church. Earlier in the week Father Hesburgh will conduct the traditional three-day mission for freshmen.

The vanguard of the student body will converge on the campus September 14th when freshmen and other newcomers will register and plunge into a full schedule of pre-school activities. Upperclassmen and graduate students will go through the registration process on Tuesday and Wednesday.

Approximately 100 faculty members and clerical personnel will be engaged in the various stages of the registration routine. During the three-day period students will receive a total of some 30,000 class assignments, each of which must be carefully checked to avoid scheduling conflicts. Each student's photograph is also taken for an identification card which serves as admission to lectures, concerts and athletic events during the school-year. The majority of the students will live in the 14 campus residence halls, but several hundred of them will reside in University-approved accommodations in nearby South Bend.

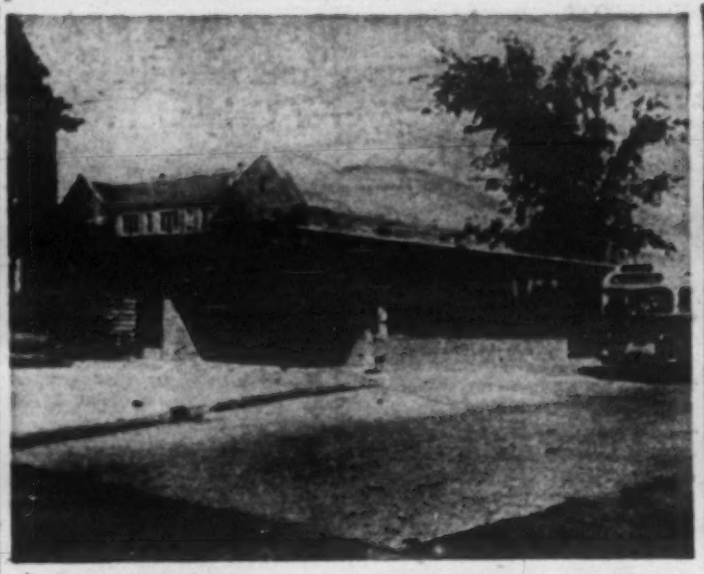
All freshmen will be required to take a battery of tests administered by the University's Testing and Guidance office. The tests are designed to gauge the student's scholastic aptitude, interests and achievements. Later in the semester, each student is given the results of the tests during a personal interview with an experienced counsellor.

About 300 students, many of them Korean veterans, will be enrolled at Notre Dame under the GI Bill of Rights. Nearly 2,000 students will be members of the Army, Air Force, Navy and Marine Corps ROTC units on the campus.

Students in Notre Dame's College of Arts and Letters will have most of their classes in the new I. A. O'Shaughnessy Hall of Liberal and Fine Arts which was dedicated last May. Nieuwland Science Hall, housing the University's departments of chemistry, physics and mathematics, will be formally dedicated in October.

The Blue Circle, campus honorary society, will conduct an intensive orientation program for freshmen and other new students during the first two weeks of the Fall semester. Blue Circle representatives will be stationed at South Bend airline, train and bus terminals to greet new arrivals and provide information. They will also help new students find their way around the 1,700 acre campus.

A reception for incoming students and their parents will be held in the Faculty Lounge of the Administration Building September 14, at 4:30 p.m. In the evening, new students will see films dramatizing the spirit and traditions of Notre Dame. Other events on the orientation program include an official Administration welcome to new students, a freshman mixer during which new students will learn of extra-curricular activities available on the campus, and a freshman picnic to be attended by young women from nearby Saint Mary's College.



NEW BUS TERMINAL — Notre Dame students returning to classes this week will find a new bus terminal at the entrance of the campus. The building is the gift of Mr. and Mrs. Frank J. Lewis, Chicago, Illinois, whose son Edward is a senior in the University's College of Commerce. A prize-winning sculpture of Saint Chirstopher, patron of travelers, adorns the entrance of the terminal. The sculpture, designed and executed by Robert Schwinn, a senior architecture student from Cedar Rapids, Iowa, was adjudged the best in a student competition.

So. Bend Knights Purchase Land For New Building

South Bend—First steps toward the building of a new Knights of Columbus building for the South Bend Council have been taken with the purchase of land near the St. Joseph river on Michigan street in the city.

The South Bend Columbus Club, Inc., is purchasing three lots with a frontage of 115 feet by 165 feet deep at 815-819 N. Michigan st. The purchase price is $40,000.

Harold F. Taylor, president of the Columbus club and former financial secretary of the council, said that as soon as transactions have been completed, plans and designs for a building for the Knights of Columbus will be made.

General chairman of the building committee which was appointed by Taylor includes: Dr. Edgar J. Cain, chairman; John Mackin, Chester Janowski, Karl Fulnecky, Thomas Read, Frank J. Hiss, Taylor, William Griswold, Russell Hawk and George Koch.

325 Frosh Register At St. Joseph's; 48 Hail From Diocese Of Fort Wayne

Rensselaer — Forty-eight young men from the Diocese of Fort Wayne were among the 325 freshmen to be enrolled last week at St. Joseph's College here.

Of the total, 12 were from Whiting, eight from Fort Wayne, seven from Gary, five from Hammond, four from East Chicago, four from South Bend, two from Decatur, two from Michigan City, one from Crown Point, one from Dyer, one from LaPorte, and one from Monroeville. Also enrolling last week were two sophomores from the diocese: Terrence J. Flynn, Gary, who transferred from St. Benedict's College; and Dan P. Simatovich, East Chicago, who attended Florida State University last year.

The freshman class is the second largest in the 62-year history of St. Joseph's College, exceeded only by the post-war class of 1946-47. It comprises students from eleven states of the Union, as well as from Puerto Rico, Panama, Canada and the Republic of Korea.

Following are the St. Joseph's freshmen from the Fort Wayne diocese, listed by home town:

Monroeville—Bruce T. Meyer; Laporte—Ronald E. Keller; Dyer—Norman H. Dudek; Crown Point—Ronald G. Frey; Michigan City—Joseph H. Levendoski and Ralph J. Mark; Decatur — John S. Gass and Donald G. Gillig;

South Bend — Thomas B. McNulty, William T. Neal, James T. Riordan and Paul J. Schwertley; East Chicago—Denis W. Beckrich, Edward A. Kaiser, Joseph W. Mish and Richard P. Wasolowski;

Hammond — Ralph J. Antim, Michael L. Madalon, Walter L. Mauch, William C. Niesch and Robert S. Nelson; Gary — Bernard A. Balas, Paul J. Danko, Donald D. Hutton, John M. McCarthy, David W. Mills, John W. Stephen and John D. St. Mary;

Fort Wayne—Edwin K. Dewald, Gene E. Eifrid, Daniel E. Fenker, Clem Robert Getty, James S. McGuire, James E. Noll, Thomas J. Phillipp, and James P. Thompson;

Whiting — William M. Bercik, Robert M. Conley, Joseph M. Dolak, Andrew A. Hanusin, John P. Herakovich, Robert F. Lynch, Joseph B. Mihalov, George J. Saliga, Myron G. Slack, Jack D. Strisko, Bernard F. Taillon, Andrew B. Vasizko, and Nick Ray Yengich.

Nun From Decatur Named Order's Mother General

Glendale, O. — Mother Mary Catherine Rumschlag, a native of Decatur, Ind. became the first Mother General of the Glenmary Sisters in recent profession ceremonies before Archbishop Karl J. Alter of Cincinnati.

Mother Catherine is one of 15 children of Mr. and Mrs. Louis Rumschlag of St. Mary's parish in Decatur. Two of her sisters and one brother are in religious life. Mother Mary entered the Glenmary community nine years ago.

Fourteen other women made temporary vows as Glenmary Sisters along with Mother Catherine.

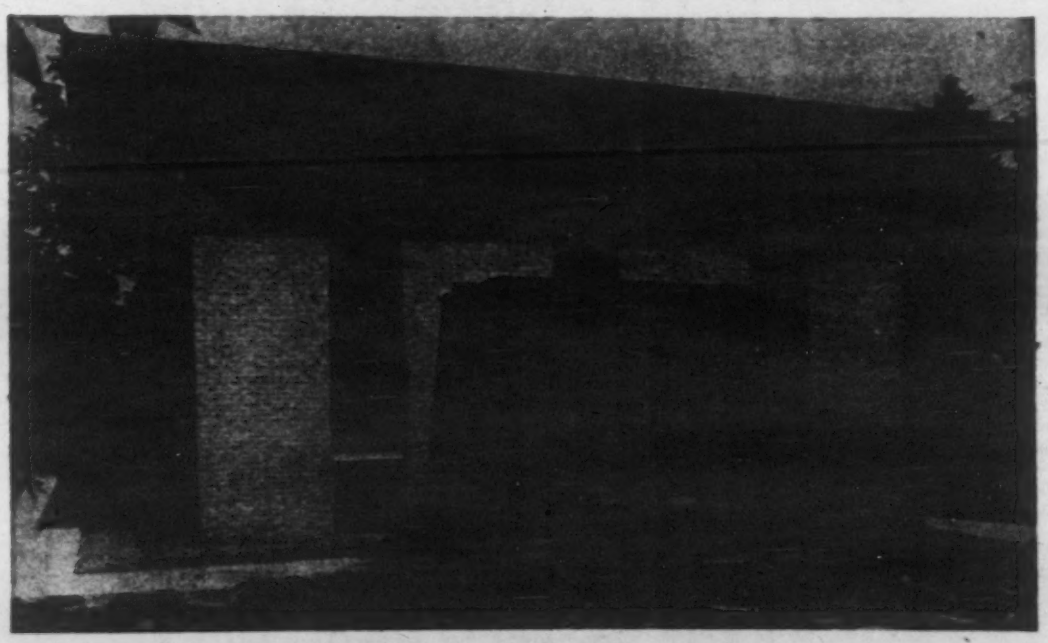
The Glenmary Sisters were organized in Glendale in 1941 to assist the Glenmary Fathers in their rural apostolate. Their constitution was approved by the Holy See early this year. Their rule is modelled on that of the Dominicans, and until the installation of Mother Mary Catherine, Dominican Sisters from Adrian, Mich., had directed the community. The new superior, together with Sister Rosemary, acting Secretary General, and Sister Mary Gerald, acting Bursar General, will hold their new positions until the institute's first general chapter is held. Dominican Sisters continue to serve as mistresses of novices and postulants and to act as guides for the community for an indefinite period.

Crosiers Celebrate Winning Of Right To Elect Head

Fort Wayne—On September 14, the Monasteries of the Order of the Holy Cross (Crosier Fathers and Brothers) celebrated the centenary of the restoration of their right to elect a Master General.

The Order had Master Generals continuously from 1630 to 1796, but after this time, due to many circumstances, such as the French Revolution, with the consequent suppression of Monasteries, territorial wars, internal dissension, a Master General was not elected. Troubles with the government in the Netherlands resulted in a restriction of receiving Novices. This continued until 1840. At that time, only two Monasteries and four old Priests remained. Then permission came through to accept Novices. The Order quickly gained new strength, and by 1853 was able to elect the Very Reverend Henricus van den Wymelenberg as the Master General.

The present Master General is the Very Rev. William van Hees, O.S.C., with residence at the Monastery of Saint Agatha, Cuyk, Holland. The Major Superior in the United States is Vicar General Lawrence J. Kerich, O.S.C., Sacred Heart Seminary, Fort Wayne, Indiana. A detailed report of the circumstances of the restoration of the hierarchy had been written by Father Joseph Snyers, O.S.C., of the Fort Wayne Monastery.



OPEN HOUSE FOR NEW RECTORY — St. Joseph's parish, Fort Wayne, will hold "Open House" for the new parish rectory Sunday, Sept. 20 from 1:30 to 5 p.m. according to an announcement by the Rev. Stanley Manoski, pastor. The rectory, recently completed, replaces the original building which has stood for 30 years. In recent years, the first floor of the old rectory was used for classrooms and the clergy occupied the second floor. Architects for the building were Humbrecht and associates, and Kinder and sons were the contractors.

'Hot War' On Obscenity

Youngstown's Chief Arrests Distributor Of Pocket Size Books

Youngstown, O. — (NC) — Launching into all-out war against peddlers of poisonous literature, Police Chief Edward J. Allen has begun a series of arrests which he claims are his only weapon in the long-standing battle over books in this Ohio city.

Forbidden by Federal Court injunction to continue his "cold war" against obscene pocket size books, the Police Chief opened fire on individual books with an arrest and prosecution campaign. Allen had formerly used a warning system, supplying local book sellers with a list of books which, if sold, might lead to their arrests.

Meanwhile a New York publishing firm, the New American Library, has announced it will press its $50,000 damage suit against the city based on losses the company allegedly suffered when dealers, on Allen's advice, kept 11 paper-backed books off Youngstown newsstands.

Current turmoil took on a "no-I-won't; yes-I-will" complexion this week as Bernard Bloch, recently arrested distributor, first told reporters he would not remove the contested book, "Down All Your Streets," from the city's stands, then told Police Chief Allen the books were cleared from the stand.

Then librarian James C. Foutts of the Public Library of Youngstown and Mahoning County, after contending that the book was not obscene said he would ask library trustees to keep the book on the shelves. Later he announced the book had been removed from public library shelves pending the trial of Bloch on September 21.

Labeled as "downright rotten" by Police Chief Allen, the book is being defended as a "sociological study."

With legal action pinpointing specific titles, chain stores in Youngstown have removed all racks of pocket size books from their stores. Peoples Drug store, where the copy of "Down All Your Streets" was purchased before Bloch's arrest, made no comment on their action but stopped the sale of all pocket-size books in their local stores.

Behind The Footlights

Civic Theatre Prepares For 'A Midsummer Night's Dream'

By WILLIAM THESPIAN

On paper, and in the early stages of rehearsal, the Fort Wayne Civic Theatre's opening presentation gives every indication of being a "dream" production.

The building at 216 East Berry Street is a hotbed of activity from top to bottom. In the business office on the second floor requests from season ticket-holders are being processed. The stage is a cacophony of hammers and electric buzz saws. Below the stage, Theodore Sizer, the Civic's new production director, is putting his actors through the necessary preliminary paces.

The Civic's prospectus gives the best advance dope for the opening production: "'Midsummer Night's Dream,' Shakespeare's greatest comedy, is an amusing satire on amateur actors and young lovers. It will be staged as a happy combination of pageantry, fantasy and comic burlesque, with exquisite costumes, period settings, music and dancing."

A further investigation on the Civic Theatre's premises seems to bear this out. Mr. Sizer has very shrewdly cast two Fort Wayne dancers in important roles: Carol Krull as Titania and John Neff as Puck. With an assist from Robert Drummond and his high school musicians, Mendelssohn's brilliant background music will be used. It is easy to see that Mr. Sizer intends to combine the poetry of choreographic motion with the poetry of Shakespeare's verse.

Early indications predict a very interesting time at the Civic Theatre on the evenings of September 25, 26, 27, 30, October 1, 2, and 3.

From a production angle, this year's Civic Theatre's season looks like an interesting one. This will be proven to Fort Wayne theatregoers as each opening night arrives. But the brilliant job of re-organization now in process will not be so obvious. The new administration has made some important changes in operating technique.

This year each play will be given seven performances. The opening will be made on a Friday night and run through the following Saturday night, leaving out Monday and Tuesday. The Friday opening night will be preceded by three dress rehearsals. These moves by the new administration are all designed to strengthen the organization internally. A return to the basic fundamentals of good theatre was a must for the Civic Theatre. The new administration realized this and is doing something about it.

Bishop Wright Says . . .

Beatification Of Ozanam Would Help Lay Action

Worcester, Mass. — (NC) — Beatification of Frederick Ozanam, St. Vincent de Paul Society founder, would greatly encourage Christian lay action, Bishop John J. Wright of Worcester said here.

He spoke at an hour of prayer commemorating the death of the Sorbonne professor who founded the international men's charitable society. Bishop Wright cited Ozanam as "an inspiration of Christian lay action whose beatification would assuredly give young intellectuals, particularly devout professional men, a magnificent example."

As a family man and professor on a secular campus, Ozanam had "much in common with that vast majority of our young intellectuals who are called to sanctify themselves and their environment in like states of life," the prelate said.

"He breathed the air of our generation, coming to grips with its political liberalism, its spirit and its aims . . . He understood the sound, permanent elements of democracy, but he also knew that democracy degenerates into cheap political machinery unless it is continually refreshed and revitalized by spiritual aristocracy, the aristocracy of the saints.

"Of such an aristocracy he was at once the modern prophet and the best exemplar. The Church and civilization would both be well served if this great intellectual and friend of the poor might be dramatically proposed to our generation for that imitation which Christians give their saints."

The Bishop pointed out that Ozanam died at 40 "as if to emphasize that his life was intended by God as a pattern for youth and especially young intellectuals."

"Ozanam understood how personal faith and social works are integrated in the devout man," Bishop Wright said. "He knew that works without faith are empty and faith without works is dead . . .

"The blend of the two, of spiritual intellectualism and self-sacrificing hard work, produces the saintly Christian gentleman of whom Frederick Ozanam is the modern type."

Yearbook Wins Award

South Bend—The 1953 Victorian, the last year book published by South Bend Catholic High school in its 25-year existence, has been awarded the all-Catholic title by the Catholic Press Association of Marquette University, Milwaukee, Wis.

The award of distinction came to members of the staff as a recognition that the Victorian "effectively reflects and contributes to the religious and intellectual purposes of its school and is outstanding in its general excellence of its literary and artistic expression."

Sister Mary Amata, C.H., was adviser of the editorial staff headed by Thomas Beczkiewicz, editor; and Virginia Van Overberghe, assistant editor.

Vienna Cardinal Presents Honor To Relief Head

Vienna .—(Radio, NC)— The generous help extended to Austria by America's Catholics was gratefully acknowleged by His Eminence Theodor Cardinal Innitzer, Archbishop of Vienna, as he honored the executive director of War Relief Services — National Catholic Welfare Conference.

Msgr. Edward E. Swanstrom, who is now on a tour around the world to inspect the countries where War Relief Services — N.C.W.C. operates, received from the Cardinal the ring and chain of an honorary canon of St. Stephen's Cathedral.

The ceremony took place in the cathedral, whose war-time damages have now been completely repaired. Coadjutor-Archbishop Franz Jachym, members of the cathedral chapter, and James J. Norris, European director of WRS-N.C.W.C., attended the ceremony together with other representatives of U. S. Catholic organizations.

Monsignor Swanstrom, who is already an honorary canon of Cologne cathedral, came here from Munich where he had been received by His Eminence Josef Cardinal Wendel, Archbishop of Munich and Freising. Cardinal Wendel, too, voiced deepest gratitude for the post-war aid rendered by American Catholics.

'Small Fire Can Kindle Forest' Program Theme

Fort Wayne—How small a fire it takes to kindle a forest. With this truth as its theme, "The Hour of St. Francis" dramatizes the turning point in the life of Betty Johnson, pretty, popular and talkative. The program will be aired at 9:15 a.m. Saturday, Sept. 19, over Radio Station WOWO.

Betty precipitates the crisis by telling her friend Peggy a long story from which she omits one vital word. The story spreads throughout an entire community. When Betty hears the final version, she discovers to her horror that her omission of one word in the original telling has kindled a fire which is menacing innocent lives.

Former Hammond Man Named To U.D. Faculty

Dayton, O.—A former Hammond resident has been appointed to the University of Dayton faculty according to an announcement by Rev. Andrew L. Seebold, S. M., U.D. president.

Oskar Hauenstein, formerly of 2211 169th St., Hammond has been appointed assistant professor of engineering drawing in the college of engineering at U.D. He was formerly an assistant professor at the Calumet Center of Purdue University in Hammond.

A native of Austria, Hauenstein is a graduate of the Austrian Military Engineering Academy and the Higher Military Engineering College. He came to the United States in 1927.

'Mom', 5 Children Go Back To School; She's The Teacher

Cleveland —(NC)— "Mom" and her five children, ranging in ages from five to 13, answered roll call in Gesu School, in suburban University Heights, as school got under way.

"Mom" is Mrs. Arthur C. J. Brickel, the widow of a surgeon who was on St. Vincent's Hospital staff at the time of his death four years ago.

She reported as kindergarten teacher. Her youngest son, Alfred, five, reported to his "mom" as a member of her class. The other Brickel children are. Arthur Jr. 12, in the eighth grade; Neil, 12 years, seventh grade; Edward J., 11, sixth grade, and Bridget Ann, nine, fourth grade.

Mrs. Brickel had her provisional teacher certificate before her marriage. She has been working for her masters degree in Western Reserve University here.

Drama Club To Present 'Song Of Norway'

Whiting—Whiting audiences will soon thrill to the haunting music, dances, and dialogue of "Song of Norway." This popular operetta based on the life and music of Edvard Grieg will be staged by the St. John Drama Club this fall. The local group traditionally opens its series with a musical production.

Soloists and chorus members are being put through the musical paces of "Song of Norway" by Evelyn Sabol, Music Director. Mary Mores is the Dramatic Director of the two-act operetta. Technical details are being engineered by Dorothy Vidovich, Production Manager. "Song of Norway" is the most difficult musical work thus far attempted by the St. John Drama Club of Whiting with regard to music and technical aspects.

The first performance of "Song of Norway" was staged in New York in the late summer of 1944. It was later brought to Chicago and has since continued to set American hearts a-singing.

In the Whiting production Edvard Grieg, the Norwegian composer, will be played by Bernard Qubeck with Evelyn Sabol as Nina, his sweetheart. Jack Taylor appears as Rikaard, Norway's poet. Henrik Ibsen, another literary great, will be played by Roland Menzl.

Bette Furiak as Louisa seeks for a while to capture the interest of Grieg. Peppi as played by Michael Martich provides comic interest in "Song of Norway." Mary Grenchik and Bernard Skurka are cast as villagers, Sigrid and Einar. Jerry O'Drobinak, Joyce O'Drobinak, and Sis Gremchik take the roles of Gunnar, Grima, and Christa.

The parts of Father and Mother Grieg will be enacted by Jack Mehan and Irene Gregorovich. Another elder is Kevin Scanlon as Father Nordraak. Al Facovelli, Tony Iarocci, Mary Spilly, Ann Rusina, and Ted Molson complete the present cast for the St. John production of "Song of Norway."

Forced To Sell Profitable Business

Long established Fort Wayne catering business, doing $75,000 per year. Owner forced to retire due to sickness. Firm caters to wedding parties, lodges. Salads and baked beans steady business in area stores. All equipment for sale including two modern refrigerated trucks. Also 6-room modern brick home and brick work shop 40' x 50'. Will sell all or part. $6,000 to $8,000 cash, balance on contract. May take property as part payment, balance contract. Contact me promptly for more attractive details about this unusual money-making opportunity.

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For further information contact:

REV. JAMES I. BIRKLEY, C.PP.S., Director

CALUMET CENTER

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Make It Yours, Too

A Beautiful And Genuine Act Of Contrition By St. Bernard

ST. BERNARD, who lived more than 800 years ago, wrote this beautiful prayer, which should refute the contention that Catholics do not go directly to Christ with their prayers and that when they do go to Him indirectly through the Virgin Mary or the saints, they sidetrack Christ. The fact, of course, is that from the beginning of her existence in the first century, all official prayers of the Church were offered to God through "Christ our Lord," the one Mediator by redemption between God and man.

When they go to Christ through Mary or the saints, they approach Him through those whom they know to be His greatest friends, and these become mediators only as intercessors, just as you might have me and I have you as an intercessor before Christ.

You will be interested in this beautiful prayer:

In union with Thy most bitter sorrow, O Lord Jesus Christ, I confess to Thee all my sins, and am sorry for the many days of my life in which I offended Thee and fell away from Thee. Accept, therefore, O Lord, the remaining years of my life. Do not despise a contrite and humble heart. My days have declined and passed away without fruit. It is impossible for me to recall them; but may it please Thee to grant me grace to recount them in the bitterness of my soul.

O Lord, the depth of my most profound misery calleth upon the deep abyss of Thy infinite mercy. Do not in Thy anger hold back Thy mercies, and permit not the inexhaustible fountain of Thy forbearance to be closed to me. Thou hast pity upon all, and hatest nothing which Thou has made. It is Thine to forgive sins. Have mercy, then, upon me while there is yet time for grace and mercy; and give me the grace to merit the glory of benediction, lest on the day of consummation I shall hear the word of malediction.

I beseech Thee for Thy sake and for the love of Thy most compassionate Mother, the glorious Virgin Mary, and through the intercession of all Thy Saints, to forgive me all my sins and negligences, and not to suffer me to perish in my iniquities. Remember, O Lord Jesus, that it is not Thine to lose whatsoever Thy Father has given Thee; but it always behooves Thee to be merciful and to forgive. Do not permit me to be effaced from the book of life; but save me, the work of Thy mercy, that Thy labors may not be in vain and the shedding of Thy immaculate Blood prove fruitless to me. Thou who washest away all sins, grant me that I, being cleansed from the stain of my sins and enlightened interiorly, may know Thee, knowing Thee closely cling to Thee, and by a happy death reach Thee, my God and my Lord, who livest with the Father and the Holy Ghost world without end. Amen.

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — **Religious Section**

Vol. XLII — HUNTINGTON, INDIANA, SEPTEMBER 20, 1953 — No. 21

Our Weekly Chat With You

Dear Readers...

WE are submitting herewith a letter, received just a few days ago, from a retired minister of Michigan, who is much interested in the Catholic religion. He takes rightful exception to the commentary we made in our answer to a question in "Ask Us Another" appearing in the August 23 number of *Our Sunday Visitor*.

With that question came a pamphlet entitled "The Resurrection Was NOT on Sunday." The author attacked all Christians who observe the Sunday as the day of worship, and we assumed, without reading the pamphlet carefully, that he, therefore, was defending the Adventist position. As a matter of fact we had never before heard that the Adventists claimed that Christ did not rise from the dead early on Sunday morning, even though they object to the transfer of the day of worship from Saturday to Sunday. This despite the fact that the coming of the Holy Ghost on Pentecost, the very birthday of the Church, also took place on Sunday.

The minister writes:

"I am a retired minister and for a number of years have been working privately to help bring about a better understanding between Protestants and Catholics and I frequently attend Mass. What I learned by attending the Catholic Church and reading Catholic books and magazines has

Continued on page 4

An Appreciation

ARCHBISHOP Noll has ask us to express his deep appreciation of the many messages of congratulations which readers of *Our Sunday Visitor* sent to him when the personal title of Archbishop was bestowed upon him by His Holiness Pope Pius XII.

"I have remembered all of my well-wishers in a special Mass," Archbishop Noll tells us. "And I extend to them my blessing."

It's Literally True:

'You Are The Body Of Christ'

REV. RICHARD GINDER

LAST week we spent our time reviewing the stupendous fact that the Church is the Mystical Body of Christ. When the infant is brought to the font, the Church says "*I* baptize thee . . ." When the sinner begs forgiveness, the Church says "*I* absolve thee . . ." When the Church offers sacrifice, she says "This is *my* body. . ."

In other words, the Church is Christ still dwelling in the world, living, suffering, dying, and triumphant again in His Mystical Body. By that single fact we sought to explain to outsiders both the authority of the Bishops and our own respectful obedience. The mind of the Church is the mind of Christ. Our attitude toward the Hierarchy is one of the deepest reverence. In submitting our mind and will to the Catholic Church, we make our submission to Christ.

But there is a deeper consequence of this fact—for you and I and all Catholics are members of Christ's body. This is not just a figure of speech, no mere example nor pretty comparison. It's a fact that is literally true. "You are the body of Christ" (1 Corinthians 12: 12).

Now it is obvious that we are not Christ's physical body. That is reigning with Him in heaven.

But the American Legion and the Knights of Columbus are separate bodies also. Is it perhaps in this sense that we are the body of Christ?

Such a society is called a "moral" body, since it is a union of like-minded people working for a common purpose. The Church is at least that. It is at least a corporation in the legal sense, but our present Holy Father gives us a further explanation in his encyclical *Mystici Corporis* (June 29, 1945):

". . . In a moral body," says the Holy Father, "the only principle of unity is a common end, and a common aspiration of all to that end by means of social authority. But in the Mystical Body, there is an addition to this common aspiration, another internal principle, really existing and operative both in the whole structure and in each of its parts, and this principle is of such excellence that by itself it immeasurably transcends all bonds of unity by which any physical or moral body is knit together."

Continued on page 15

LABOR HONORS CARDINAL GIBBONS—Former Secretary of Labor Martin P. Durkin (second from left) placed a wreath at the statue of the late James Cardinal Gibbons in front of the Church of the Sacred Heart, Washington, D.C., in honor of the Cardinal's contributions to the cause of labor. Among those present at the ceremony were right to left: Auxiliary Bishop John M. McNamara of Washington, D.C.; Archbishop Patrick A. O'Boyle of Washington; and George Meany, president of the American Federation of Labor. Preceding the wreath laying, a Votive Mass was celebrated in the Sacred Heart church by Archbishop O'Boyle. The Mass, honoring St. Joseph, patron saint of workmen, was attended by Mr. Durkin, other government officials and representatives of industry and labor.

For High Schools And Discussion Clubs

St. Matthew, Apostle And Evangelist

ST. Matthew, at the mere word of Jesus, "Follow Me," did so even though he was regarded by people as one of the most unworthy because he had been a "tax collector." He was actually sitting in the custom-house at Capharnaum when called by Christ.

He was first among the Evangelist to write the history of the public life of Christ, to proclaim Him as the expected Messias and trace His human genealogy back to Abraham. Matthew's gospel not only appears first among the four in the New Testament, but he was the first to write. His Gospel was written before the destruction of Jerusalem by Titus, which occurred in the year 70.

Matthew was known as Levi, and in gratitude for his call by Jesus to be one of His intimates, he prepared a feast for Him. Jesus was not accustomed to feasting because St. Clement, of Alexandria, tells us that He lived a very austere life.

See Discussion Panel On Page 7

The entire New Testament, with the exception of the Gospel of St. Matthew, was written in Greek. Matthew wrote for the benefit of the Jews and wrote in the Aramaic language, the language of the Jews and of Christ. The original has been lost, but there was a very early translation of his gospel into Greek, which has been pronounced authentic and accurate by the Church.

There is not much on record about St. Matthew's apostolate, but

Continued on page 7

Cites NCCW Inspiration

Woman Named State Chief Of Industrial Relations

Cleveland —(NC)— Forty years ago, with an eighth-grade diploma from St. Columbkille's elementary school in hand and the knowledge that she was on her own, Margaret A. Mahoney went out to make her way in the world.

Now she just has taken over as head of the Ohio State Industrial Relations Department — the first woman to hold the post. Appointed by Ohio's Gov. Frank J. Lausche, she gave up the duties of State Director of Securities—she was the first woman to fill that post, too—for the new position.

Hers has been a saga of determination and faith—faith in herself and faith in God. During her career, she has built up an enviable record of "firsts." Miss Mahoney said that it was her volunteer work with the National Council of Catholic Women and the Catholic Daughters of America which induced her to enter the political field.

After her eighth-grade education, Miss Mahoney put her hair up atop her head to "age" her and found a job as a cashier. It paid $2.50 a week and was in the days of long hours, low wages, no social security, health or sick benefits. While she worked, she said, she often scanned the faces of older store clerks and almost could read in them the fear of forced retirement with nothing put aside for old age. She decided there was only one way to beat the situation —and she took it.

She attended night school and got her high school education. Next she took a business course and after that she went to night law school. In law school one of her teachers was the present Governor Lausche, another Ohio Supreme Court Chief Justice Carl Weygandt, who administered the oath of office to her when she became State Securities Director.

As she stored up knowledge, she advanced to better positions. While serving as secretary of a wholesale grocery firm, she took courses in agency and partnership and became so intrigued that she went on to complete her law studies.

She served as deanery and later as diocesan chairman of legislation for the National Council of Catholic Women and as State chairman of legislation for the Catholic Daughters of America. Her experiences in these volunteer positions induced her to enter the political field.

In 1938, she was elected to the State House of Representatives and was relected in 1940. In 1942, she was elected State Senator and was relected until 1950, when she decided against running again. She became the first woman in Ohio to serve as president pro tempore of the State Senate and the first woman to serve as chairman of the Senate Rules Committee.

Miss Mahoney recalled that early in her political career when she was campaigning for votes, a man with a thick Irish brogue shouted out during one of her speeches: "I'll never vote for a woman. Woman's place is in the home, not in politics. You should be home raising a family." Miss Mahoney said that she answered: "Can I help it if some nice man like you has never asked me to marry him?" She said this silenced the heckler and after the rally, he came around, shook hands with her and said: "I'm for you. Let me have some of your cards. I'll see to it that you get elected." Miss Mahoney added: "He has been one of my staunchest supporters ever since."

Miss Mahoney delights in telling of her humble start in life with only an eighth grade education. She said her experiences are a tribute to the American system of government, which provides opportunities for advancement if a person only will take advantage of them. She added:

"It also is a tribute to the excellent foundation we are given in our Catholic schools."

Fort Wayne Girl Says First Vows

Fort Wayne — Sister Therese Maureen, the former Miss Mary Louise Schwieters, Cathedral parish, Fort Wayne, pronounced her first vows in religion on Tuesday, September 8 at the Maryknoll Sister's novitiate, Valley Park, Missouri. Sister Therese Maureen entered Our Lady of Maryknoll Novitiate in 1951. At that time she was a student of St. Francis College, here.

She is a graduate of Central Catholic high and attended elementary schools at St. Mary's and St. Paul's in this city. In high school she held various executive offices in the Legion of Mary, the Spanish Club and the student Red Cross. Mr. and Mrs. Carl Schwieters are her parents.

Washington Letter

Rosenberg, Beria Cases Contrast U.S., Red Methods

By J. J. GILBERT

Washington—(NC)—The double execution of Julius and Ethel Rosenberg in the electric chair last June 19 brought to a close 27 months of proceedings in which every resource of the law was explored. The Rosenbergs had been convicted of espionage by the unanimous vote of 12 jurors. The death sentence pronounced by Federal Judge Irving R. Kaufman was appraised several times by the U. S. Court of Appeals, and upheld. The case came before the Supreme Court of the United States seven times. And appeals for intervention by the White House were asked repeatedly.

In these proceedings, Julius and Ethel Rosenberg received every protection available under the democratic processes of justice. But throughout, there was no question as to their guilt. This the courts made eminently clear, and the stays of execution—which had originally been set for the week of May 21, 1951—were granted always to explore legal technicalities such as whether proper safeguards were provided in the trial, and whether the Espionage Act of 1917, under which the spies were sentenced, was the law applicable in the case.

Of course, all this might appear old stuff, just another page in the annals of American jurisprudence, except that two souls were sent before their Eternal Judge seemingly unrepentant.

But it isn't. The Rosenbergs attracted worldwide attention, becoming perhaps the cause celebre of the era. They were the first spies sentenced to death in peacetime in the history of the United States. And they had two small sons. These points were perhaps legitimate reasons for questioning the wisdom of consigning both to death. The Holy Father himself expressed concern for the couple on two occasions, and two French Cardinals joined many others inspired by humanitarian considerations and Christian compassion in appealing for clemency.

But the big noise came from another source—the extreme left. Mostly of course, the communists, but along with them the muddled fringe element that goes along with virtually every dictum of the Daily Worker, yet still considers itself "liberal." All around the world, the communists staged bitter demonstrations protesting the innocence of the convicted spies with some non-communists joining in. In America, special trains brought demonstrators to Washington to picket in front of the Supreme Court and the White House. A host of committees sprang up—committees "to save the Rosenbergs," "for justice to the Rosenbergs"—and others in the same vein.

Well, the Rosenbergs died for their crimes on June 19, and after their funeral the noise became somewhat abated. Twenty days later, however, the world press bannered new headlines—Lavrenti Beria, one of the triumvirate ruling post-Stalin Russia, had fallen. He had become "the foul enemy of the party and the Soviet people."

The great irony of it all was that Beria, as part of his contribution to the Reds' atomic development, was responsible for the information gathered by his spies in the United States and Britain, among them the Rosenbergs.

But Beria had made "perfidious attempts to place the U.S.S.R. Ministry of Internal Affairs (i.e. Beria himself) above the government and the Communist Party," and thus was an "international imperialist agent." Hauled off to jail, he was ordered to trial before the Soviet supreme court.

As both the Cleveland **Plain Dealer** and the **New Republic** magazine have suggested, here was a tremendous opportunity for the self-styled justice-seeking liberals to go to town. Protest meetings, a mammoth Committee for a Fair Trial for Beria would seem in order. Then, as Soviet "justice" pursued its inevitable course, there might follow new committees "to secure justice" or "for a retrial" for poor Lavrenti—and finally, a great World Committee to Save Beria from the Firing Squad.

But Beria the Purger has been purged, and the agitation which flared up around the Rosenbergs has been strangely unable to rouse its conscience in his behalf. Of course, Beria may already have been killed, and besides, all this is foolishness anyhow. For the communists wanted nothing better than the death of Julius and Ethel Rosenberg: people mean nothing to them, and the Rosenberg children just made for a good emotion-rousing appeal. And if either or both of the spies had been granted clemency, the Reds would have been sorely disappointed. All they wanted was a new propaganda angle—"heroic martyrs of American injustice"—so they could spread their hatred throughout the world.

But in the long run, the whole affair is probably a great compliment to the United States: The Rosenbergs received a fair trial, were convicted by a jury of their peers, and their case went through 27 months of complicated review. In Russia, Lavrenti Beria was accused: therefore he was guilty. The wolves rushed in to tear him to pieces and that was that.

Fort Wayne Deanery Head Lists Appointments

Fort Wayne — Mrs. E. H. Ernst, president of the Fort Wayne deanery, announces the following appointments:

Mrs. Joseph S. Ostrowski, 458 Buchannan, president of district 2.

Mrs. George M. Deininger, 508 E. Washington St., deanery organization chairman.

Plans are being made for a meeting of the Fort Wayne deanery to be held Sept. 24 in St. Paul's auditorium.

A school of instruction will be held at St. Theresa's parish, Waynedale Sept. 30. It will include all parish chairmen in the Fort Wayne deanery. Work for the year will be outlined.

Crown Point PTA Plans Activities For Coming Year

Crown Point — St. Mary's PTA moved into "high gear" at a recent meeting as the Rev. Joseph Hammes, pastor, sounded the keynote of the year's activities by reminding the mothers to "always bear in mind the spiritual aspects of living, while preparing healthy minds and bodies."

Mrs. Frank Doffin, 4-H adult leader, presented nine girls in an achievement review, five of whom were blue ribbon winners at the Lake County Fair.

St. Mary's Junior leaders were awarded a blue ribbon and $5 for the club treasury at the Fair for their table display using the fall luncheon theme.

The PTA will staff "Ye Olde Curiosity Shoppe," the resale project supporting the school building fund, for the next two weeks, from September 14 to 26 inclusive. Mrs. Nicholas Richards will arrange the work schedule and volunteer clerks from the PTA membership are asked to contact her. Since the shop opened, nearly $500 has been turned over for the school fund.

Diplomat, Russian Wife Are Reunited After Seven Years

Montreal —(NC)— The seven-year separation of Mr. and Mrs. Alfred C. Hall, being involuntary, was a bitter one. And being full of uncertainty, it was also a fearful one. But the couple never gave up hoping and praying, and Alfred Hall credits "the intervention of God" for their reunion.

It all started back in March of 1946, when British diplomat Hall married a beautiful young Russian woman when he was stationed in Moscow. In keeping with Soviet law, they were married first in a civil ceremony. Both are Catholics, so the civil ceremony was followed by a marriage in Moscow's only Catholic Church, St. Louis of the French, at which Father Antonio Laberge, A.A.—long since returned to Assumption College, Worcester, Mass.—officiated.

A few months later, Mr. Hall was transferred to another assignment outside of Russia, and the Soviet government refused to give his wife an exit visa. Some others faced with the same situation had turned to divorce proceedings as the only way out of a seemingly hopeless situation. But not so to the Halls. Somehow they managed to live together through their hundreds of letters, always maintaining the hope that one day their right to live together would be recognized.

Late last month, the British Ambassador in Moscow finally got word that the Russians had relented—that Mrs. Hall, who had stayed on living at the British Embassy even after her husband left —could leave the country. Arrangements were made for the wife to fly to Montreal, and Mr. Hall came here from his post as British information officer in Ottawa to meet the plane. The diplomat first visited St. James Cathedral to offer a prayer of thanksgiving and then went out to Dorval Airport.

The couple's reunion was one of tremendous joy. But perhaps even more wonderful for Mr. Hall was the sight of a dark-haired, good-looking boy of six who let out a great shout of "Daddy, Daddy." It was Nicky Hall, greeting his father for the first time.

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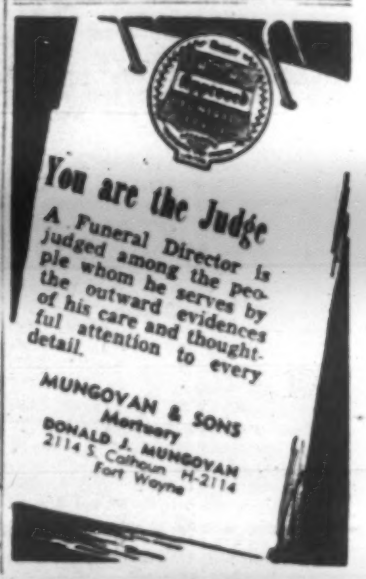

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Book News, Notes And Reviews

Briefs

VIRGINIA BECK SMITH

NOTES from Santa Fe—city of contrasts in culture and of harmony of color and line which bewitch the artist; city which was once a mud village joyously anticipated by caravans and stagecoaches as the first sign of cilivization after the 800-mile trek over the storied Santa Fe Trail; city whose dry pine-scented air is an exhilaration to the mind and body; "City of the Holy Faith," whose very atmosphere is impregnated with Catholicism, whose clay is mixed with martyr's blood, whose historic shrines are monuments to French priests and Spanish friars and indomitable nuns from motherhouses in Ohio and Kentucky.

This reviewer left tempting new books and the crop-green fields of the Midwest behind for a week's refresher in Santa Fe. I returned to lay the new books aside and re-read two old books, the one a classic, and the other an extraordinary journal by a black-capped Sister of Charity who ranks truly as one of the great builders of the West.

The first is, of course, the incomparable **Death Comes to the Archbishop** (Knopf, 1927, $3.50), the best known novel about the Southwest and one of the best pieces of writing ever to be produced in America. Written by Nebraska-born Willa Cather, the book is the life of Archbishop Jean Baptise Lamy (1814-1888), the cultured Frenchman whose unfinished Cathedral tops the skyline of modern Santa Fe. One meets his memory in almost every turn of the narrow, winding streets of the old town. The Orchards he planted still bear their fruit in his garden. The Bishop's Lodge, his retreat in the mountains outside Santa Fe, is now an exclusive resort hotel. The whole structure of the Church in the Southwest was built by this pioneer prelate whose lean, intelligent face bespoke both severity and kindness.

To stand by the humble bed in the study where he died is to be recaptured by the presence of the past and re-edified by a stalwart spirit who still lives in his works and whose life has been memorialized in great literature. One need never go to Santa Fe in order to appreciate **Death Comes to the Archbishop.** But to combine the two adventures in literature and life is to enjoy an experience that is unforgettable.

The other book is one less well-known but well worth the attention of anyone interested in the West. It is **At the End of the Santa Fe Trail** by Sister Blandina Segale (Bruce Publishing Co., $3.) Sister Blandina was sent out from the Sisters of Charity motherhouse in Cincinnati in 1872 to a mission in Trinidad, Territory of Colorado. In her letters to her sister, a member of the same order, the intrepid nun describes in the most matter-of-fact way her association with many of the men whose names are now legend in the history of the West.

Courageously she visited one of the members of Billy the Kid's gang, lying wounded in an abandoned adobe, and tended his needs. From Billy himself she extracted the promise that his gang would not carry out the threat to scalp the Trinidad physicians who had refused to take the bullet from the outlaw's thigh. The respect gained for the religious garb on this occasion paid off later on when Billy the Kid's gang ambushed a wagon train in which Sister Blandina traveled. Dauntless, the nun paced back and forth on the open plain saying her rosary and urging the men to put away their revolvers. Her reason, which she kept to herself, was that when the gang saw the Sisters through their field glasses they would refrain from attacking the party.

When Billy the Kid rode near her carriage, Sister Blandina writes, "I shifted my big bonnet so that when he did look, he could see the Sisters. Our eyes met; he raised his large-brimmed hat with a wave and a bow, looking his recognition, fairly flew a distance of about three rods, and then stopped to give us some of his wonderful antics of broncho maneuvers." Then off rode the famed outlaw. Only to her nun-sister in far-off Cincinnati did Sister Blandina reveal the reason for the desperado's favor.

A genius at under-rating her own achievements and treating such adventures as commonplaces, Sister Blandina reveals in her journal how she stood up against lynching, succeeded in quieting the Apaches bent on the war-path, established a trade school for Indians, and built a hospital for workmen constructing the Santa Fe railroad. To Archbishop Lamy she was "My little Sister," who once saved the great prelate's life by her nursing and who on another occasion jumped over the adobe wall into his garden to "steal" vegetables for the poor patients in her hospital. Rare and great characters these. No wonder that, as J. Frank Dobie remarks in his **Guide to Life and Literature in the Southwest,** "No other town of its size in America has been the subject of and focus for as much good literature as Santa Fe."

Books Received

The Story of LaSalette, James P. O'Reilly, J. S. Paluch Co., Chicago 50c.

Making Men Whole, J. B. Phillips, MacMillan Co., 60 5th Ave., New York City $1.50.

Seven Words of Jesus and Mary, Bishop Fulton J. Sheen, Garden City Books, 575 Madison Ave., New York 22, New York. $1.00.

Saints and Ourselves, Edited by Philip Caraman, S.J., P. J. Kenedy & Co., 12 Barclay St., New York City, $2.50.

Save Us a Seat Timmy! Elsye Mahern, Grail Press, St. Meinrad, Ind., $2.00.

Overcoming Back Trouble; How to Gain Relief and Comfort, Helen Jeanne Thompson, Prentice-Hall, 70 5th Ave., New York City, $3.95.

A New Superior Generation. Sr. Mary Charitas, Bruce Humpries, Inc., 30 Winchester St., Boston, $2.75.

Reflections on Life, Alexis Carrel, Hawthorn Books, 70 5th Ave., New York City, $3.00.

800 Years Cistercian Development

THE White Monks, by Louis J. Lekai, Cistercian Fathers, Our Lady of Spring Bank Monastery, Okauchee, Wis., 317 pp., $4.75 (obtainable directly from Cistercian Fathers, address above).

As a contribution towards the celebration of the 800th anniversary of the death of St. Bernard of Clairvaux, the Cistercian Fathers of Our Lady of Spring Bank Monastery, Okauchee, Wis., sponsored this history of the Cistercian order. St. Bernard entered the order at Citeaux in 1122. The monastery of White Monks (as distinguished from the largest Benedictine congregation, or the Black Monks) was then struggling for survival. The "New Monastery," Citeaux, was founded as a reaction to Cluny with the emphasis of the Cistercian reform being a desire to return to the letter of the Rule of St. Benedict. It was St. Bernard's genius, both as a contemplative and as an organizer, which propelled the expansion of the Cistercians to the point where, at his death, the order possessed 343 monasteries in Europe.

As a thorough and scholarly account of Cistercian development from that time to the present, including the establishments in America, this volume is of especial value in view of the modern upsurge of interest in the White Monks. For those who would learn more of the relationship between the Cistercians of the Common Observance (S.O. Cist.), and the Order of Cistercians of the Strict Observance (O.C.S.O.), popularly called "Trappists," the author has an informative chapter on the separation of the two observances.

In addition to the complete historical survey of the Cistercian order (presented the first time in the English language), the author delineates the scope of Cistercian culture. He shows the influence of Cistercian spirituality and the order's contribution to education, art and architecture. Treated likewise is the highly efficient Cistercian agriculture and the order's engagement in commerce and industry. There are a number of maps and 32 beautiful photographs of historic Cistercian establishments. Although the style is coldly factual as befits any valid history, the grandeur of this tremendous monastic achievement can be supplied by any reader invested with the will to learn more about the White Monks.

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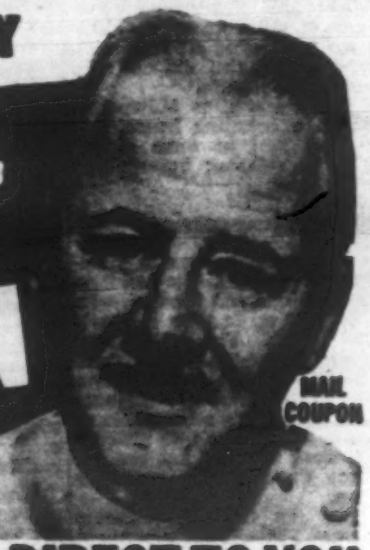
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RIGHT or WRONG

Editors' views on current events and others' comments

Centenary Of St. Stanislaus

IN August of this year the Holy Father wrote a special letter to the Primate of Poland dealing with the seventh centenary of the martyrdom of St. Stanislaus. He was put to death by King Boleslaus after severe torture because he had reprimanded the King in much the same way as St. John the Baptist reprimanded King Herald, and just as a score of Bishops in the free

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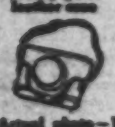

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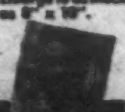

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ST. STANISLAUS, patron of Poland, the seventh centenary of whose martyrdom is being observed.

Certain countries have, in our own times, been tortured and imprisoned and some of them executed because they would not do the bidding of those who were sent by Moscow to govern those countries in an anti-God manner.

Verily times do not change, no matter how much we may boast of the civilization of any particular age. As per Christ's promise, we have the wheat and cockle in the Church, the good and the bad, and all through history we have had saintly emperors and kings and queens and some, who not liking the restrictions placed on their conduct by the Church, fought it, taking Prelates, even including the Pope, captive.

The mind which is prejudiced against the Catholic Church, without examining the case in the slightest degree, always assumes that the emperor or the king or the queen was right and the Primate of the country or the Pope himself was wrong.

The heroes of Protestantism are those who rebel against some doctrine which had been taught universally from the time of Christ instead of defending the stand of the Church whose duty it was to defend that doctrine.

Unjust Taxation

LAST November the people of California voted on a referendum submitted to determine whether religious schools and all other church institutions, exclusive of churches, should continue to be taxed, or whether California should follow the example of 47 other states, and give exemption to such schools and institutions; 2,441,955 voted for the exemption of the schools.

In Alameda County, by a two to one vote, a special three-Judge group, representing the Superior Court of that county, declared unconstitutional the voters' decision that property tax exemption should be granted to private schools in the last election.

The decision was not a formally written opinion, but rather a decision of presiding Judge Woolsey who saw validity in the complaint of Alfred J. Lundberg, of Oakland. Another Judge, who was not present at the time, concurred in Woolsey's decision.

Although this decision does not affect all of California, it would seem that it will be necessary for Catholics to carry their case to the Supreme Court if they would have the decision of Judge Woolsey set aside.

It was Judge Woolsey's opinion that the exemption voted by the citizenry was not in favor of schools below the college level.

Catholics have been very patient and loyal in observing the laws which tax their schools even if they believe them to be unjust. In not a single case have we read of a Catholic protesting the payment of taxes for the education of children not his own, or of requesting an amount equal to the per capita cost of educating his child in the elementary and secondary schools for the support of his child being educated in the school of his choice. Catholics would have the same right to ask as others have to object.

Too many decisions are rendered by courts, not on the grounds of justice, but of constitutionality, even if the law itself would be determined unconstitutional if tested. No unjust law should be held to be constitutional. Our forefathers declared war on England under the slogan "Taxation without representation is tyranny." In other words, the colonies were taxed to support a government 2,000 miles away in which they had no representation.

There are cities in the United States where Catholics pay more than one-half of all the school money, yet none of it is given to the schools to which they have a perfect right to send their children. That is not true of any other country in the world, with which we are acquainted. To the north of us, in Canada, the Province of Ontario —predominantly Protestant — supports Catholic as well as other schools; and in the Province of Quebec—predominantly Catholic—Protestant schools are supported. The parent may ask that his tax be allocated to the school to which he sends his boy or girl, a school which follows the State curriculum and complies with every other requirement of the law.

Most of the States in our country get money from Catholics to which they are certainly not entitled. For instance, the names of all Catholic children from the age of six to 18 are counted in the school enrollment and then immediately counted out when it comes to the distribution of the money. Not only their regular tax money, but this extra assessment is paid to the public schools only.

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School Days

The routine check-up at the opening of school is only one item of the mounting bills we face in our schools for REFUGEES. They must have school supplies, clothes, and hot meals. With us it is a staggering bill with our modest group of 30,000 tots to take care of. Your mites to our school club, BASILIANS, will be precious.

DON'T PASS UP A CHANCE to have a "priest-son." You will do a wonderful charity by "adopting" Anthony, a poor boy in the seminary at Ain Warca, Lebanon. He needs $100 yearly—the cost of his training—during his last three years. His dying prayer will embrace you. You don't have to give all at once.

THY PEOPLE—MY PEOPLE

The native Ethiopians are now being taught by their own native Sisters. For many years we have been encouraging and supporting native vocations. The recent revolts in Africa against the "white man" and his Church demonstrates how wise and necessary it is to develop a "native" Church. Your September deposits in MARY'S BANK will help train native Franciscan Sisters in Ethiopia. Won't you help this work? Slowly but surely this people will become God's own people and His Church, their Church. Send your deposit TODAY. How about your friend? Have you asked?

RAGGED PRIESTS? Well, the Bishop of Calicut says many of his priests are wearing little more than rags. With $25 he can get a new, modest cassock of the type used by their rite. Won't you help?

GIRLSTOWN CALLING

Yes, India has a Girlstown, called Paduapuram at Karukutty. The sisters of Nazareth are developing a marvelous institute in which thousands of misled girls will be prepared for a decent and honorable life. They have only two small wings now. Your mite will add a brick to the other wings they must have. These will include maternity and foundling wings. A layette cost $3. They keep a girl on $10 a month.

Your mite for Mary's new FATIMA SHRINE CHAPEL in JORDAN will speak to Her Immaculate Heart of your devotion and love for Her. When you send it, ask for our new pamphlet, "Hills of Morning—Whence and Whither Palestine?" A block for the Shrine costs $10. Block rosary groups buy one often.

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Brother Michael's Quiz

Read this week's installment of Brother Michael's Magic carefully. Then try to answer each of the following questions. You may use your catechism or other books to help find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor; and if you get less than two correct, Brother Michael is ashamed of you!

1. Why did Christ appoint a Pope for the Church?
2. How is a Christian subject to the Pope?
3. What is the one great requirement for being an apostle?
4. Did Saul agree to Saint Stephen's martyrdom when Stephen was stoned to death?
5. Who has the duty of spreading the Gospel?

Answers on page 4.

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On The Alert

'Two Billion Years Of Evolution'

THOSE who hold to creation in six 24-hour days are likely to be shocked at Life's article "Two Billion Years of Evolution." Actually, the idea contains nothing against revelation. The Bible says nothing about the age of the world, nor has the Church passed on the matter.

In writing those first books of the Bible, Moses presented six pictures using the word "yom," the Hebrew word for a period of time or a natural day. He was writing—not a handbook of geology, but a simple story for a primitive people, emphasizing the central fact that there is one God, invisible and almighty, Who created heaven and earth and all things. Hence Catholics are free to hold that the Lord made the world in six days or over a period of two billion years.

What brought life to earth? "Some agency," according to Life. But the editors should have spelled it with a capital "A," for the Agency was God.

• • •

The same issue quotes Cpl. Bennie Smith describing the decision of U. S. POW's to go to China and the Soviet Union. Towards them, he said, "I had the same emotion other people might have on seeing a friend enter a monastery."

Cpl. Smith evidently knows very little about monasteries. One enters a monastery to worship God more perfectly. It is done after more than a year's probation. One may leave at any time. A monastery exists within the framework of the American community. In other words, monks are free men. There is no iron curtain separating them from the rest of free humanity.

We would suggest that Cpl. Smith take an afternoon off sometime soon and visit a nearby monastery.

• • •

The Turning Point

ACCORDING to Walter S. Steele editor of **The National Republic**, and one of the nation's best-informed experts on Communism, a noticeable change in the attitudes of the newspapers, editorially, in the news columns, and in the articles of most columnists became apparent during the last week of August concerning Senator McCarthy's Committee and the work of other committees such as the Jenner and House Committee on Un-American Activities.

"In fact, the sudden change of attitude of writers is so pronounced as to make one wonder what influence had previously been brought to bear that made them so drastic in their denunciations and misrepresentations in the past," says Mr. Steele. "A most favorable attitude is now being taken towards the Committees, and the Senator for once is getting the break he has all along deserved.

"Strange as it may seem, the Jenner Committee's recent report, and it is a sub-committee of the McCarthy Committee, received an avalanche of favorable editorial comment, whereas reports of similar character in the past have been denounced, smeared and blanketed as wild imaginations."

Mr. Steele quotes one editor as saying that whatever McCarthy is, the newspapers have made him that. "That's true," says Mr. Steele. "Many newspapers had made of him a scoundrel, so in the minds of many in public, he became the 'vicious scoundrel' out to 'set himself up as a Hitler.' Many men and women in public life, including Mrs. Franklin D. Roosevelt and her clique, who had a desire to discredit and perhaps stop the McCarthy Committee in its unmasking of New and Fair Deal traitors to our country before the 1954 elections, have played McCarthy up as a Hitler. But as J. Edgar Hoover, chief of the FBI men, recently stated, McCarthy is sincere, he is doing a good job, and he is a man 'who cannot be easily pushed around.'"

The report mentioned by Mr. Steele was reprinted in its entirety by **U. S. News & World Report**. It may also be had free, if there are any copies left, by writing to the Internal Security Subcommittee, Room 423, Senate Office Building, Washington, D. C.

• • •

'Roman' Catholic

DR. DANIEL POLING was kind enough to send us a free copy of his **Christian Herald**, a non-denominational Protestant monthly now in its 75th year. There is only one point we would like to talk over with its editor. Our Church is referred to invariably as "the Roman Catholic Church." Now our Church has taken the trouble to assure the world that she is simply the Catholic Church. And is it not a basic rule of courtesy to give a person or an institution its correct title?

For instance, we Catholics do not recognize any except Catholic ordination. Yet when we write to a Protestant clergyman, we address our envelope to "Rev. Mr. So-and-so." We refer to G. Bromley Oxnam as "Bishop" without feeling that we have sold out our principles.

The medical profession is constantly at loggerheads with chiropractice, yet it would be a very rude physician who would refuse to address a chiropractor as "Doctor." If some day the undertakers want to be called "Doctor," we have no doubt that everyone will fall into the practice quite gracefully and without the least qualm.

It could not be that we are "Roman" Catholic because our headquarters are situated in that city, for if that were the case, Dr. Poling would be referring to the "Utah Mormons," the "German Lutherans," the "Ulster Presbyterians," and the "Boston Christian Scientists."

Not the smallest splinter group of Protestants spring into existence that Dr. Poling doesn't honor them with their chosen title, however outlandish—and here we are, the biggest, the granddaddy of them all, and he uses a name that we explicitly repudiate. Can anyone say why?—**Senex.**

Ah, Progress

The Louisville and Nashville railroad is converting its locomotives from steam to diesel power and at the same time giving a helping hand to churches in several southern states.

The railroad has already sent forth seven of the steam locomotive's bells to churches in Kentucky, Tennessee, Alabama, Virginia, Illinois and Georgia.

—**The Companion.**

Ask Us Another

IS the head of Christ's Mission in New York City, which publishes **The Converted Catholic Magazine,** a former Catholic priest?

NO, he is a layman from South America named Walter Montano.

Not long ago in our Right or Wrong column we reprinted from the April, 1953 issue of *Expose* a character sketch of the persons connected with Christ's Mission in New York. *Expose*, by the way, is not a Catholic publication, but one which might better be described as "unfriendly." It is designed to expose frauds.

Christ's Mission literature described Montano as "a former priest and Franciscan monk." The fact is, as *Expose* declared, he was never a priest, was never a monk. He admitted that he does not even remember whether he was ordained a deacon.

In our booklet "Did They Leave or Were They Put Out?" (O.S.V. Press, 10c) we published a couple of years ago a biography of Montano which can be briefly summarized as follows:

In 1920, Montano, at the age of 18, entered the Dominican novitiate in Lima, Peru. In 1921 he took simple vows and in 1924 solemn vows and received tonsure shortly thereafter. In 1925 he was examined for Minor Orders, but was not approved. In 1927 he fled from the convent and never returned. While there he had only two years of philosophy, was not given any degree and received no Orders, except tonsure.

Many persons, among them Protestant ministers, have been fooled by *The Converted Catholic* magazine. Not one of its editors or staff members, over a period of many years, actually left the Catholic Church voluntarily. They were put out because they were not deemed worthy to continue in the Catholic priesthood.

The editor of *Expose* tells us that Christ's Mission was founded "to publish the magazine and to help ex-priests." But he claims that the Mission has never helped ex-priests to any great degree, despite the fact that whenever it hears of a former priest and can elicit his interest, it sends out literature appealing for contributions to support him. It uses such gifts, *Expose* claimed, for its own financial benefit. *Expose* even charged that Christ's Mission had pleaded for aid for a certain ex-priest who never saw the appeal until after it was in print.

"The Mission is not in the hands of former priests," *Expose* declared. "It is not run by former priests. Its rule seems to be to degrade former priests. There is no Christ anywhere at Christ's Mission. They do not even have Bible study. It is not a mission; nobody is rescued."

Expose tells of another case of an Italian ex-priest who was without funds and appealed to Christ's Mission for help. He writes: "Montano appeared to realize the headline value in Negrini's name (that was the name of the ex-priest). Appeals were made on Negrini's behalf, which grossed many thousands of dollars. Negrini received of this two checks, of about $50.00 each."

In *Expose* we read: "The Mission literature continues to carry photographs of Negrini's home," and says it is supporting his family and suggests that funds for them be sent to the Mission.

Expose continues: "A former priest who did receive a small check from the Mission for permitting it to use his photograph told *Expose:* 'The claim that Christ Mission is helping ex-priests is absolutely false, and absolutely despicable. Christ's Mission is not interested in working for Christ. It is interested in working for the Mission.'"

Few Leave The Church

We feel that it is safe to say that an insignificant number of priests leave the Catholic Church of their own accord. But if they become hard drinkers or violate their vow of celibacy, they are put out. Few have funds of their own and are driven, by necessity, to look for a job or work for some agency which claims to help them.

There are 45,000 Catholic priests in the United States. If one out of 1,000 left the Church or were put out within a year it would mean 45, but we are sure that there are not one-half or one-fourth of that number who get into such trouble.

It is common for preachers to give up the ministry and to do other work, but nothing is said about them. Paul Blanshard, for instance, served in the ministry only one year, and then became an organizer for the Socialist Party, following which he drifted close to Communism. In a news item contained in the *New York Times* some years ago he was charged with having permitted Communist literature to be distributed from his office.

There are 250,000 Protestant ministers, and according to the article written by Matthews, also an ex-minister, for *American Mercury*, three per cent, or more than 7,000 Protestant clergy, are accused of being Communists or fellow-travelers. That is actually deserting Christ, because Communism is anti-Christ.

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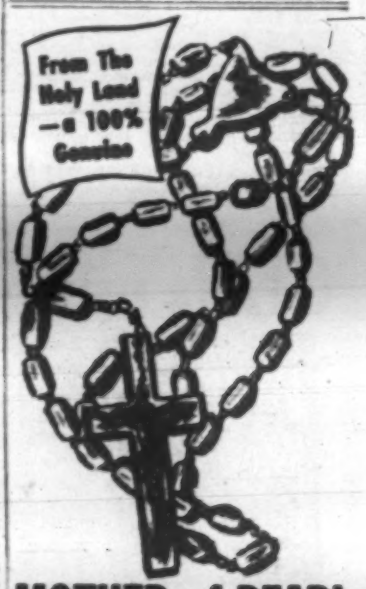

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This Week's Conversion Story

Finding Life's Meaning

THE journey from atheism and socialism to the Christian faith is a long and difficult one. Yet that is the Odyssey of Hans Moeller. The discovery of the encyclicals of Leo XIII, Pius XI and Pius XII on labor opened the eyes of this working man, as they will the eyes of all who read them, to the wisdom of the Church's teachings on economic and social justice. Here, too, is witnessed the powerful influence of good example which speaks with an eloquence all its own.—From "Paths to Christ," by Rev. John A. O'Brien, Our Sunday Visitor, *$1.50.*

HANS K. MOELLER

I WAS BORN in Germany, in a predominantly Lutheran part. It was in the city of Erfurt, where Martin Luther studied. Since Lutheranism was the state religion of Germany, as children we were instructed in its doctrines. Classes were held three times a week. So I was baptized, brought up, and confirmed as a Lutheran.

My parents, however, in their private lives, were quite indifferent towards all forms of religion. I have no recollection of having been urged by them at any time to attend church services. I do not think that they themselves attended at all.

Now I do not mean to blame my parents or hold them in any way responsible for my own later and total indifference towards God and religion. They themselves did not know any better. In fact, in the circle of my relatives and acquaintances in Germany to believe in God was regarded as a sign of ignorance and superstition. "The rich people do not believe in God; they are too smart." This is a sentiment I often heard expressed.

Since my parents and most of my relatives were socialists, I myself naturally followed their example, taking up the doctrines of socialism as my hope and indeed my religion. There was strong appeal to me in the idea of having the material goods of this earth distributed more widely and more evenly. At the age of 19 I was even rather proud to be known as an atheist.

It was in 1923 that I came to the United States. I settled down in Sheboygan, Wisconsin, where a cousin of my mother lived. This man too was not at all religiously inclined—a fact that did not help my own spiritual life.

In 1925 I moved to Milwaukee, stayed in a boarding house, and there took part in some discussions about religion; but nothing came of it all.

Negative Impression

My first marriage was to a Lutheran girl in 1929. We had two children, Arlene and Marilyn, who were brought up in their mother's religious faith. For Helen, my wife, was a good Lutheran, and the members of her immediate family were church attendants too. One of Helen's relatives, however, was a Catholic, with whom I talked about religion; but the impressions she made on me were negative.

I must say that my contacts with some Catholic people about this time did not help to bring me closer to any religion. Because their attitude and conduct did not at all appeal to me, I made the common mistake of condemning the Church because of the arrogant behavior of individuals.

Helen, my wife, died in 1937. I now found myself very bewildered. For the first time, serious thoughts of the meaning of life on earth and hereafter began really to bother me. Even as I stood at her bedside, I was overpowered by the realization that but a few minutes ago, though very sick, she was alive; and now she was dead. Where did life go to? The body was still there before me; but Helen was not there. What had happened? Was it possible that there was such a thing as a soul? Could a soul keep on existing separated from a body? These and similar serious thoughts stayed in my mind, and I realized that I had no satisfactory answer. But the questions would not down. I realized that my lack of religious faith was the basis of my uneasiness.

Found No Comfort

A few days after Helen's funeral I spoke with the minister—very clumsily, I fear. The talk was brief, and brought me no satisfaction. It was probably my own fault. Yet it did seem to me that he was not much interested, but I may have been mistaken. What I know is that his words brought me neither comfort nor assurance. I was indeed much dissatisfied with life.

In 1943 I married again; this time, a widow who was a Catholic. She is my wife at present. Occasionally I went to church with her; but the services seemed too colorful for my taste.

Several years later—it must have been about 1947—I chanced to read in the Milwaukee newspapers a proclamation by the Pope on the subject of labor. To me that article did not sound at all like the "religion is the opiate of the people" which I had learned as a socialist. In fact, I was very much and very favorably impressed by the message of the Holy Father. It made clear to me that the Catholic Church takes an entirely different view and stand on labor questions than what I had come to think she held. The fact is that I had blamed the Church itself because of some mistaken ideas which I had gathered from ill-informed Catholic individuals.

It was about the same time that my nephew, John Faragher, and his wife, Billylu, attended a series of catechetical instructions in the Inquiry Forum of Gesu Church in Milwaukee. John gave me a book called "Distributive Justice," by Right Reverend Monsignor John A. Ryan. I read this book very carefully. It made clear to me the differences between socialism's attempt to help people and the program advocated by Catholic scholars. For one thing, it appeared to be a question of state help versus individual charity.

Comparing the strictly materialistic outlook of socialism and the combination material and spiritual viewpoint of the Catholic spokesman, I chose the latter. Anti-socialist people with whom I had discussed the merits and the shortcomings of the socialist state had never used the convincing arguments which Monsignor Ryan presented. Neither had they stressed the fact that there is more to life than the accumulation or possession of material wealth.

Quiet Example

After John Faragher and his wife, together with their young married friends, Mr. and Mrs. Ray Haas, had been received into the Catholic Church, I myself followed a twelve-weeks' course of instructions in the Inquiry Forum of Gesu Church, and was baptized conditionally in 1948. I can say truly that since that time I have experienced a new and constant sense of deep satisfaction and security. There is purpose in my life now, such as there never was before. I do humbly hope that I am a better man, thanks to the grace of God.

I cannot close this simple story of my voyage into the Church without paying a well-deserved tribute to my wife Janet. Under God's providence it was the quiet example of her daily fidelity to her Church which brought the blessing of faith to me. She played an important role, too, in the drama of winning the seventeen persons sketched by her nephew, John Faragher. All of them are staunchly devoted to the Catholic faith. The very latest is my own 20-year-old daughter Arlene, whose younger sister Marilyn had become a Catholic in 1949. Now, thank God, our branch of the Moeller family all have the same approach to our Maker.

CARVES CRUCIFIX IN PRIEST'S MEMORY — American war prisoners repatriated by the Chinese Communists at Freedom Village hold a three-foot crucifix hand-carved by a Jewish marine captain in memory of Chaplain (Capt.) Emil J. Kapaun of Pilsen, Kan. Father Kapaun died May 6, 1951 of "causes unknown" while a prisoner of the North Korean Reds. He was listed as missing in action on Nov. 20, 1950 and was last seen caring for wounded men. The officers who brought the crucifix across the lines over Red objections are left to right: Capt. Joseph O'Connor of Spring City, Pa.; Marine Warrant Officer Felix J. McCool of Glendale, Calif.; and Lt. Ralph A. Nardella of Paterson, N.J. The men said that Father Kapaun, while in prison, did almost the impossible in helping his fellow PW's, both spiritually and materially. They said that the priest heard their confessions even on his deathbed. The crucifix will be forwarded to Father Kapaun's home town parish in Kansas.

Our Weekly Chat With You

Continued from page 1

shown me how ignorant Protestants are of the real teaching of the Catholic Church and I have been doing all I can to correct some longstanding errors in the minds of Protestants concerning Catholic doctrine.

"However, I have also found that Catholics have many erroneous ideas concerning the teachings of Protestants. A point in this connection is your treatment in 'Ask Us Another' in the August 23, 1953 issue of *Our Sunday Visitor* where Seventh Day Adventists are quoted as teaching 'that Jesus rose not on Sunday but on Saturday.' Having been a student of Adventist books and literature for many years and a graduate of Cedar Lake Academy, and three years in Emmanuel Missionary College where I studied for the ministry, and having worked for that denomination as a licensed minister (1925) and ordained (in 1928) I can say honestly that Seventh Day Adventists teach the same as Catholics, namely that 'Jesus arose very early in the morning on the first day of the week' namely Sunday morning.

"Frankly, I don't see how anyone knowing anything about the teaching of Seventh Day Adventists could be in such error! Furthermore I believe it would be well worth while to make an honest correction.

"I feel that I can do a lot of good with *Our Sunday Visitor* if it is always careful to correctly state the position of any church. Personally, I feel that even though the correspondent may have honestly believed that Adventists taught that Jesus arose on Saturday your article should have corrected that statement. It would not have weakened your point in the fact that the day of worship was eventually changed from Saturday to Sunday by the Catholic Church and it would not give Adventists and others who know this doctrine opportunity to say *Our Sunday Visitor* misquotes the beliefs of other denominations to build up a point here and a point there to the detriment of other denominations and the benefit of the Catholic Church.

"I suggest that you secure from Seventh Day Adventists their booklet 'What Seventh Day Adventists Believe' so that you can quote them intelligently and honestly. Then if you handle it like Cardinal Gibbons and Newman did on their writings on the Sabbath question you can win friends to the Catholic Church just as I have been won over to a favorable stand on Catholic motives and belief.

"In closing I want to say that I do not hold with Seventh Day Adventists and others that the Catholic Church is the anti-Christ. I think when we know Communism for what it is, we have found the anti-Christ in the world today and Catholics and Protestants should get together for the big spiritual battles ahead of us all, and important in this is that we do not misquote one another."

Wm. Coleman

There is one pleasure that the human being cannot tire of and that is the pleasure that comes from helping someone who really needs you.—O. A. Battista.

Answers To Brother Michael's Quiz

1. Christ appointed a Pope for the Church because Christ realized we would need a visible head for the Church, one to take His place in the ordinary affairs of the Church.
2. A Christian is subject to the Pope as to the Vicar of Christ.
3. The one great requirement for being an apostle is love of Christ.
4. Saul did agree to Saint Stephen's martyrdom, for Saul was a persecutor of the Church at that time.
5. It is the duty of every Christian to help spread the Gospel.

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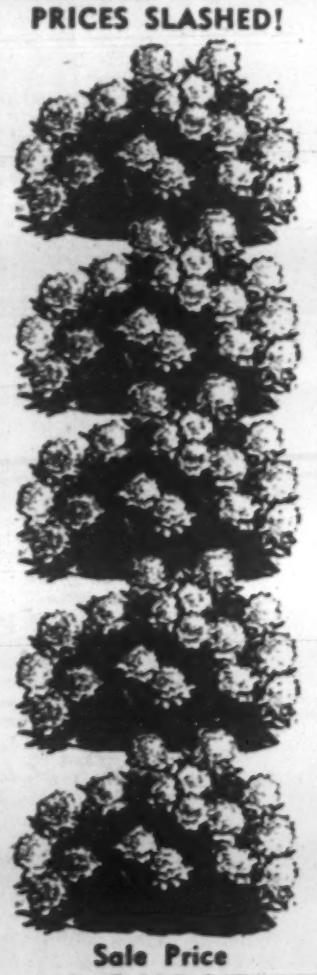

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St. Matthew, Great Apostle and Evangelist

This discussion deals with article on page one. Please be sure to read it carefully.

JOHN: What was the employment of Matthew before he was called by Christ?

MARY: Where was Matthew when he was called?

CHARLES: Why is St. Matthew also called an Evangelist?

ANN: What did he write about?

Questions For All The Class

Was the entire New Testament written in Hebrew or Aramaic?

CLASS: No, all but St. Matthew's gospel was written in Greek. But Matthew, writing chiefly for the Jews, wrote in their language.

Isn't it strange that the others wrote in Greek?

CLASS: No, because most of the Jews at the time of Christ had been scattered widely and occupied countries in which the Greek language was spoken; and all the Apostles were to go out into these countries to spread the faith. Even the educated Jews spoke Greek as well as Hebrew. St. Paul's Epistles were written in Hebrew, although he claimed himself to be "the most zealous among Jews, and a Pharisee."

Where did St. Matthew work as an Apostle?

CLASS: For a short time in Palestine, and then in Ethiopia.

Did he succeed in converting much of Ethiopia?

CLASS: Yes, Ethiopia was practically all Catholic before he was martyred. He converted the King and Queen, and most of the people of that little country followed them into the faith.

What, then, led to his martyrdom?

CLASS: The successor of the king whom Matthew had converted, wished to marry Iphigeniam, the daughter of the previous king, but Matthew had persuaded her not to marry, but to live as a virgin. That led to his martyrdom while he was at the altar saying Mass.

Protestantism has, for the most part, a married clergy. Were the Apostles married?

CLASS: No, not one of them except St. Peter who, the gospel tells us, was either a widower or He left his wife to follow Christ because he said to Christ: "Behold we have left all things and followed Thee" (Mark 10:28).

But do not Protestants say that St. Paul recommends a married clergy?

CLASS: He recommended the opposite, claiming that an unmarried clergyman can give all his time and attention to God and souls without dividing his time between them and his family. He could hardly advise other clergymen to be married when he himself was not married, and he even recommended that those who live closer to Christ should remain unmarried, as he was.

Can you prove that from St. Matthew's time the Church has recommended virginity?

CLASS: Yes, in fact the Church uses in the ritual for the consecration of virgins a blessing used by St. Matthew over that daughter of the king whom he converted.

St. Matthew

Continued from page 1

he is believed to have worked in Palestine, Media and Parthia, and then to have gone to Ethiopia, where it is told he raised to life the king's daughter. This resulted in the conversion of the king and his wife, and they were followed into the church by practically the entire country.

St. Matthew was martyred, while saying Mass, by the successor of the king whom he converted, because he had urged the daughter of that king to vow her virginity to God.

His body was transferred to Salerno, and at the time of Pope Gregory VII it was reposed in the church dedicated to his name, where it is still piously venerated.

Even today the prayer used by the Church in consecrating virgins is borrowed from the blessing which he pronounced over the virgin daughter of the King of Ethiopia.

All of the Apostles except St. Peter were unmarried; and Peter left his wife in order to follow Christ.

St. Paul is quoted by Protestants as defending a married clergy when he said "The Bishop should be the husband of one wife" (1 Tim. 3:2). But that is a wrong interpretation because St. Paul himself was not married, and he recommended that other close followers of Christ remain unmarried as he did (I Cor. 7:8). St. Paul meant that no one could be selected as Bishop, even in his time, who had been married more than once.

In those days the Church had to select for her clergy the more learned and more spiritual-minded, and she permitted the married to be ordained priests, and even some of the once-married were consecrated Bishops.

The Eastern Church, which, through the Roman, can trace its origin back to Christ, allows married candidates to be ordained if they were married before ordination, but not even the Eastern Church permits any one to be appointed Bishop who had ever been married.

Count Your Shekels

ONE moment Levi, whom Our Lord was to rename Matthew, was counting out his shekels. Well might he count them, because a certain percentage of all that he levied in the name of Rome was his by right.

He had many a shekel to his account. His was a fine house. His were rich friends who themselves boasted fine houses.

A moment later he had not a shekel to his name; and his greatest Friend was a man who possessed not even a stone on which to lay his head.

What had happened between the two swings of the pendulum?

Simply this: "And when Jesus passed on from hence, He saw a man sitting in the customhouse named Matthew; and He said to him,—'Follow Me.'"

And rising up he followed Him.

• • • • •

Fantastic, isn't it?

Imagine a bank manager, struck by grace, leaving the safe wide open, the notes and the coins in the till, to follow Christ . . .

• • • • •

For 15 years Matthew labored among the Jews, even challenging the High Priest to a public debate.

Then the love of Jesus led him far from civilization to Ethiopia; to Myrmidania, the land of the cannibals; to a martyr's crown.

No, Matthew did not fling away his goods.

He merely stored them where there is no moth or rust to consume them.

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A Non-Catholic Looks Us Over

In Friendship With God's People

BETTY JEFFRIES

I HAVE never warmed up to the word *confusion*. As today's kids put it, it leaves me cold.

For this reason I doubly appreciate the predicament that one of you readers finds yourself in over my church affiliation. I had a letter last week from this Catholic woman, a very nice letter, but one that wanted to get things straight. In a column, she reminded me, I had mentioned being a Presbyterian and in the next paragraph had used the phrase "our Catholic Church."

When we began this series of articles, I mentioned question marks. My Curiosity about things, the question marks always in my mind about this world of ours and the one waiting in eternity, has led me a great part of the way from absolute prejudice to a certain amount of faith in the Church. Because I had an opportunity to test the truths of Catholicism against the ignorant errors of those outside the Church, it was thought that perhaps a sharing of my experiences might light the way for some other bigotted ignoramus with no chance to find out for himself.

I have so far in my life, contrary to the amusing opinion held by one of my readers, a preacher in Minnesota, joined only one church, the Presbyterian Church. Being raised in that faith I occasionally write of myself in former days as a Presbyterian. In truth neither the Presbyterians nor I myself would claim a real relationship at this point, for I have come a long way from Calvin in these past seven years.

A Convert Explains It

I basically have no right to speak of your Church as "our" Church. Not being a Catholic, it is not formally mine at all. No wonder the writer was confused, for in religion one must be definite. But the universality of the Church, her appeal to the souls of everyone whether they be high or low, good or bad, even willing or not, that bond is what impels me to ally myself with Catholics everywhere insofar as I can at the moment and someday, perhaps, in full participation in the Sacraments.

I don't usually quote from your letters. But I received a note from a convert I thought stated the problem, one of the problems anyway, from the non-Catholic point of view perfectly. Leaving one's own way of life is not easy as so many of you who have done so tell me time and time again. While the reward is more than worth the sacrifice, the step is a hard one. While this is not the reason for my one per cent keeping me out of the Church, it is a factor in the rejection by many non-Catholics. If you know of someone wrestling with the problem of becoming a member of the Church, perhaps the following quote from a convert's letter will give them a boost:

"Once," he writes, "I thought I was going to be a minister in the Methodist Church, but during my studies I became confused about Protestant doctrine and I left school to think things over.

"Oddly enough, it was the Protestant Bible that separated me from Protestant churches, for I found very few of the things they teach in it.

"It was during my struggle with the teachings of the Bible versus the teachings of the Protestants that I found myself facing a decision behind which rose the imposing structure of the Catholic religion. I suppose if we converts think back a little, we'll all remember we faced something of the same thing as your one per cent.

"Very few of us made a mad dash to the baptismal font, and I'll bet my last shoe strings that most of us shivered like a dog on a cold morning when we took our profession of faith.

"We were not just joining another congregation for the purpose of listening to a more eloquent preacher. We were passing through a door, a door that opened the way to salvation, to be sure, and to the communion of the saints, but a door that closed firmly behind us shutting out the past.

"Some of us, I'm sure, wanted to hang onto the familiar things. We'd like to keep a corner of our minds reserved for such ideas as private interpretation of the Scriptures, maybe once in awhile we'd like to go to service with our family. But this had to go. We had to submit to the teachings of Christ as He gave them to His Church. Ahead of us stretched an entirely new life with which we were totally unacquainted. We were becoming new creatures, a wonderful, a thrilling, and a frightening thing.

No End To Joy

"How can the secret beauty of the first Communion be told? How impart the thrill of the first time Our Lord rests within our very being, claiming all for Himself, His Holiness chasing away the scars of evil collected in a lifetime? His love shining through the soul like a great sun?

"When we received our first Communion, we thought there couldn't be any more, but there was, a great deal more. For there is no end to the joy of the Catholic religion, any more than there is an end to Christ, her lord.

"It seems as though God is always thinking up ways to bring us a little more of His peace. Never does He chastize us but He follows it with some great gift from His endless spiritual treasury.

"There are those outside who wonder why we continue. It's because we are dead to those things we left behind, we would never again be satisfied with the narrow confines of a spiritual grave.

"One of our sorrows is that others cannot see the blessings we share in this fellowship of faith and our great joy is when someone begins to see and to understand. Rest assured, once you become a Catholic, Christ is always with you. He weeps with you and rejoices; He goes with you to feasts of joy and strengthens you at the tomb of some family Lazarus.

"His blessed mother will always be there to put in a word when the wine of your spirit runs low and she will be with you in joy as she was with Elizabeth.

"You will be in constant friendship with God's people, the saints, and over you and through you and in you will be the great Trinity. God the Father, God the Son, and God the Holy Ghost."

How could it be said better? The love, the joy, the security, the glory are all in this man's words. Next time you run into someone outside your Church who is lonely and looking for God, clip this quote and let them read how one convert found God when he became a Catholic. If your non-Catholic is sincere, it should make a difference.

This Is A Joke?

Visitors to New York are almost invariably shown the two large marble lions, one on each side of the New York Library entrance. The reason for their being there, according to a local humorist, is "to enable patrons to read between the ——." Do we really have to mention the last word?—Ave Maria

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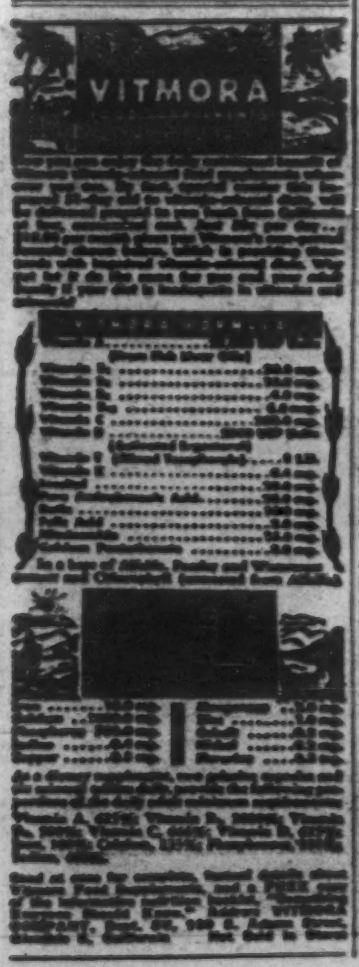

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A Word To Non-Catholics

Our Religious Press

MICHAEL MONDAY

THE Catholic Press, contrary to a widely held opinion, is for Catholics. Its main function is to carry the work of the schools over into adult life, analyzing world news in the light of Christian principles, developing a community sense through the reporting of local news, and instructing through feature articles.

The magazines, of course, have a greater variety in their purpose. The largest of them, Columbia, with a circulation close to 800,000, is the fraternal organ of the Knights of Columbus. Extension, the second largest, uses fiction and features to solicit funds for needy parishes all over the country.

But the typical diocesan newspaper is not unlike its secular sister in makeup. It is served, not by the Associated or United Press, but by the National Catholic Welfare Conference News Service, which reports events of national and world-wide significance; the same service supplies a variety of features and appropriate pictures.

The local editor uses these materials as he sees fit, rounding out his paper with news of diocesan appointments, deaths, fires, cornerstone layings, etc. Editorial comment ranges from the militant conservatism of the Brooklyn Tablet to the equally militant liberalism of the Pittsburgh Catholic — and, curiously, there is no way of knowing whether or not a diocesan paper reflects the mind of the local bishop, apart from his official announcements. Some bishops allow their editors full discretion in appraising the news, at times, even, when a harried editor might welcome some word of direction.

Our Sunday Visitor is exceptional in that it is perhaps the only Catholic paper published with half an eye to possible Protestant and other non-Catholic readers. It was founded in 1912 by John F. Noll, presently Bishop of Fort Wayne, to combat the bigotry of professedly anti-Catholic periodicals. Since then it has kept something of its nature as a bridge, its columns bursting each week with the patient repetition and explanation of such facts as that Catholics don't adore the Blessed Virgin, that they don't purchase pardon for sins, etc. It also furnishes Catholic footnotes to current news, but since it is a national weekly and doesn't want to compete with local diocesan organs, it lags a week or so behind the rest of the Catholic press in the news it discusses. Its present circulation approximates 800,000.

Altogether, the Catholic press consists of about 500 different magazines and newspapers with an aggregate circulation of almost 20,000,000.

GOD LOVE YOU

Most Reverend

Fulton J. Sheen

A Moslem has no difficulty in reading the Koran religiously at the same time that he keeps four wives and several concubines. A Buddhist is not troubled in his conscience by paying inadequate wages to his employees and daily burning incense before a statue of Buddha. But put a crucifix in the room of a thief or a great sinner and one of two things will happen. Either he will stop sinning or he will take down the crucifix.

The reason is that the Crucifix is the only religious symbol of the world in which we all feel involved. Somehow or other we see a relation between the way we live and what happened to Our Lord.

If Our Lord died in a soft bed, He might have been honored as a great teacher, but never as a Saviour. Here is an interesting fact. Those who are most sacrificing for the Missions are those who have and revere a crucifix in the homes. But those who never look at it or meditate on it hardly ever do without anything to help spread the Church. The reason is simple. Our Lord said: "If I be lifted up I will draw all men to Myself." All men in the Missions are bound up with the love of the crucified.

The death of Our Lord on the Cross was the sublimest exhibition of His love for mankind. The "death" to ourselves by doing without a luxury, or cutting into our capital to help the Holy Father's Missions is the noblest expression of our love for "all men." That is why the crucifix and the love of the missions go together. How long has it been since you meditated before a crucifix? Do it for ten minutes and send your sacrifice to the Holy Father's Missions.

GOD LOVE YOU to the five young members of the C. Family—V., L., J., J., and M. who since the death of their little sister made sacrifices of all their spending money which amounted to $25.27 and brought it to our office for the Holy Father. Their mother and father look just as nice as you think they really would look. . . . to Mrs. G. M. "Enclosed is $25 which represents money I have won over a period of months in bridge games." . . . to E. B. "I am sending the first $15 I received from a hymn I wrote, as I have promised to use the proceeds to help the missions." . . . to Mrs. M. L. "This $20 was to be our small vacation but we have decided that we don't need one so badly after all." . . . to J. D. D. "This $40 is part of the first fruits of a new job received through the intercession of St. Jude and St. Anthony." . . . to J. A. W. for $136.48. "This is a payment in return for the benefits that God has given me." . . . to R. T. B. "This $7 is from my dividend check for stock." . . . to the E. B. S. Co. "Please accept this check for $10 which I promised for charity if a truck which had been stolen was returned in good condition." . . . to Mrs. C. F. M. for $10. "I am giving a party and pledged to send the Missions the same amount that I spend on the party." . . . to K. P. for $8. "I have saved this money by giving up little things that I wanted and needed to help the Missions."

Pray for the five missionary continents on a World Mission Rosary. At your request and a $2 offering to the Missions, we will send you one of these rosaries blessed by me.

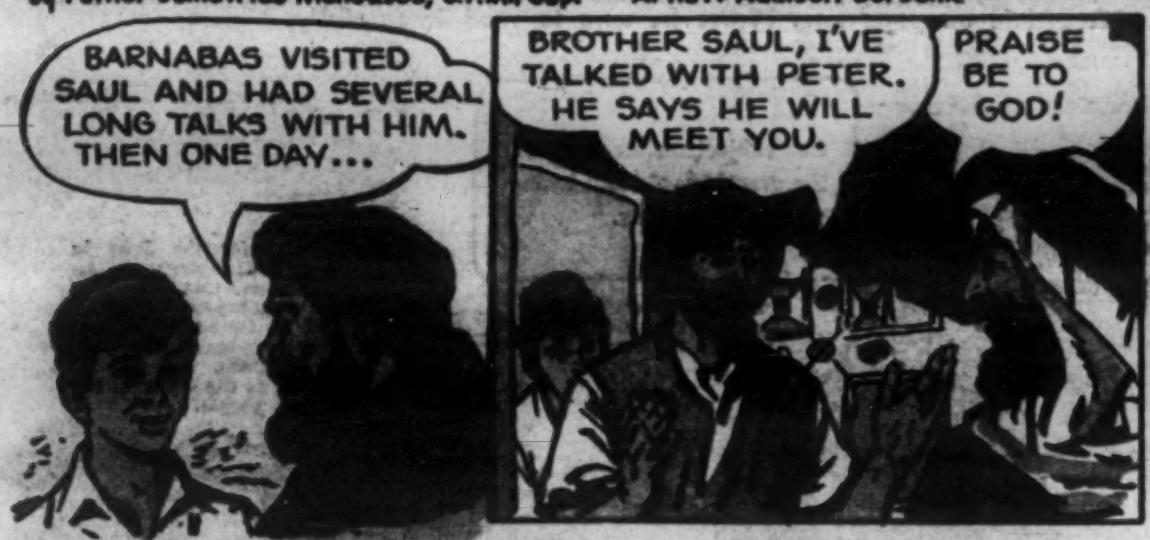
Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

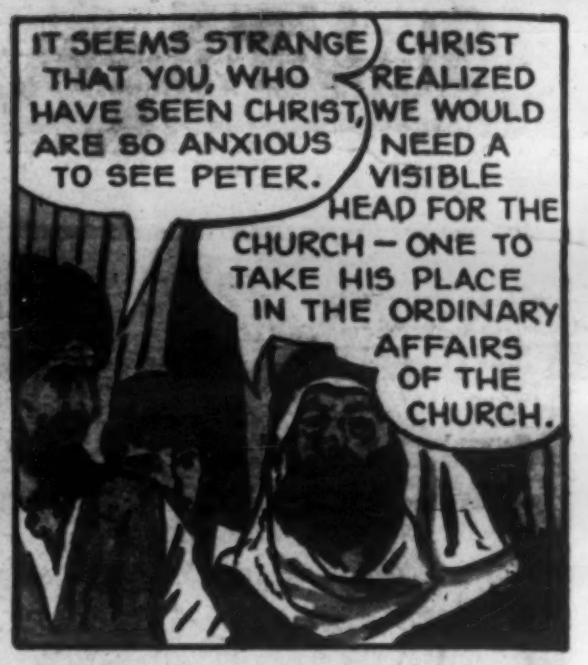
Red Dooley's [illegible]

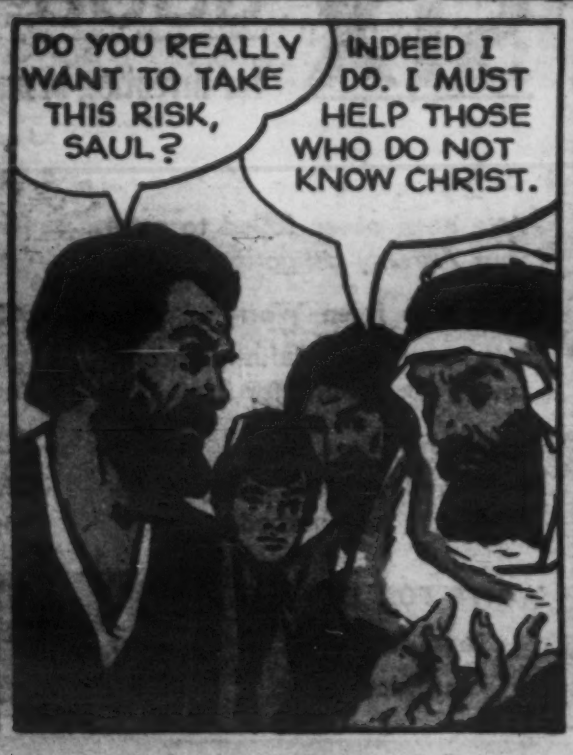
ARTIST:
RICK HACKNEY

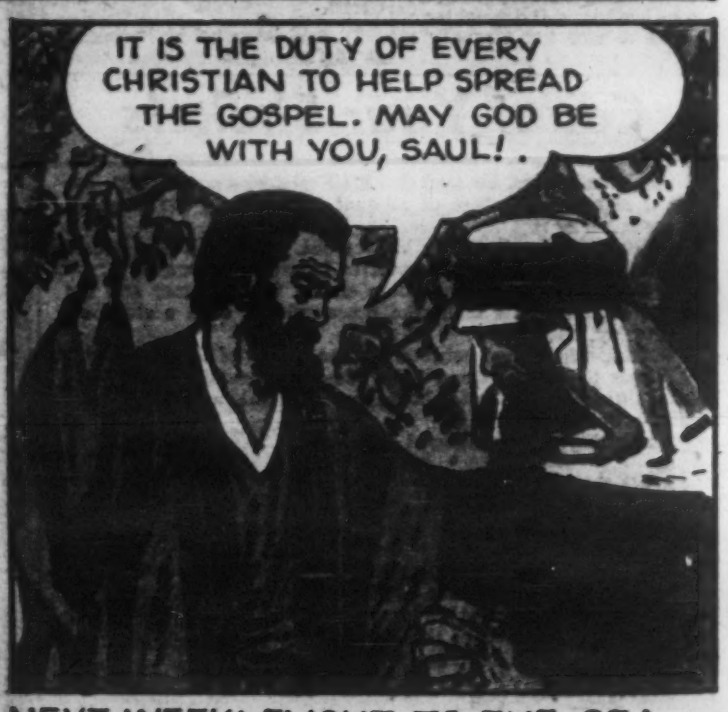
BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Burbank









NEXT WEEK: FLIGHT TO THE SEA.

Students Should Be Appreciative

Catholic School's Task Not An Easy One

REV. ROGER L. VOSSBERG

NO matter how you say it, the task of the Catholic school today is not easy.

'Tis relatively easy to teach reading, 'riting, and 'rithmetic. Instructing youthful minds in history, science, and appreciation of the arts is not too great a challenge. And while training young men and women to be able physicians, nurses, lawyers, and teachers is a big job, it is not defying.

All these tasks are expected of every educational system.

But a Catholic school—at every level—is expected to do more. And if it does not, it has no justifiable reason for its existence.

It is easy for a writer, of course, to set up the goals to be achieved by a Catholic school. But it takes the courage, hard labor, and sweat of Catholic teachers and educators to reach those goals.

From a Catholic school we expect to see boys and girls who have, or are developing, a Christian character and personality; young men and women who by their thinking, conduct, example, and prayers influence others to be Christian.

Different? That's it. We expect the pupils and students of Catholic schools to be different from the mercenary, pleasure-seeking, selfish, spoiled, God-forgetting individuals of 20th-century society.

We expect young men and women from Catholic schools who not only recite their daily prayers, attend Sunday Mass, and receive the Sacraments, but are unafraid to proclaim, practice, and promote Christian principles in their family life, social life, business life, and political life.

From a Catholic school we have a right to expect young people who are burning with zeal to shed Christian light where there is pagan darkness. We expect them to spread a love, sympathy, and kindness that are not a shallow humanitarianism but something powerful that springs from the deep roots of Christian charity. We expect students in Catholic schools to become men and women who are apostolic enough to be concerned about the salvation of others.

From a Catholic school we hope for men and women who will trust more in Almighty God than in the almighty dollar. We expect that they should have the highest reverence for Christian marriage, the Christian home, and the Christian family. We expect that they should have a deep appreciation of Christian motherhood and fatherhood.

From Catholic schools we have a right to expect men and women who realize and fulfill their civic responsibilities. We want them to be faithful Americans, true to the Christian roots of our democratic way of life. We want them to be men and women who treasure the freedoms and liberties of American democracy, realizing their own personal obligation to respect, uphold, and defend the rights of others in society.

We expect from Catholic schools citizens who will not pass up an election, citizens who will vote honestly and intelligently. And we should expect that more Catholic young men and women will enter the field of politics.

Too long has politics been looked upon by the average American as a business of calling other people names, passing out cigars and other favors, pouring on insincere praise, and giving eloquent but empty speeches. To our own ruin, politics may develop entirely into such a travesty, but NOT if the right type of citizen gets into office.

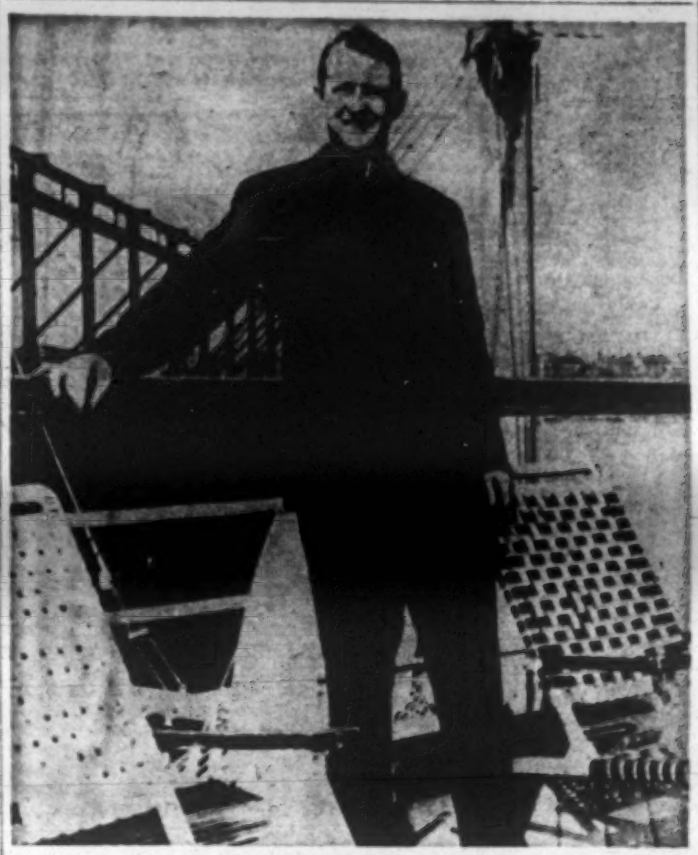
What we need now are men and women who have the sterling qualities of mind and heart to make political life what it should be—a vocation for the best minds and personalities in the land. Some of these men and women should be emerging from Catholic schools.

From Catholic schools we should be getting doctors who will preserve and encourage human life, not destroy or prevent it from even coming into existence; attorneys who stand firm for justice and charity; and teachers who recognize God before science and teach the wonderful harmony between the science of God and the God of science.

From Catholic schools we should expect boys and girls, men and women, who have developed the habit of reading the Catholic Press. The school years of Catholic training will gradually become inadequate to meet the new and changing problems in society once the student passes beyond the influence of the Catholic classroom. Catholics must read to keep informed and to keep inspired. The Catholic newspaper, Catholic periodical, book and pamphlet must be the handy guides for every Catholic adult. The habit of reading Catholic literature we should expect to find in those who come from Catholic schools.

Well now, what about reading, 'riting, and 'rithmetic? Science, history, and education? Sure, these are the task of the Catholic school, too.

I told you the Catholic school's task is not an easy one!



HEADS PILGRIMAGE TO EUROPE — The Rev. James Conroy, associate editor of **Our Sunday Visitor**, headed a group of 40 Pilgrims who sailed from New York on the S.S. Independence for a tour of European shrines. Among the sites the pilgrims will visit are the Shrine of Our Lady of Fatima, Lisbon; the Shrine of Our Lady of Lourdes, France; and the Shrines of St. Francis and St. Clare of Assisi, Italy. The pilgrims will also stop at Rome before returning on October 20. Sponsor of the pilgrimage is **Our Sunday Visitor**. Father Conroy's column is omitted this week but he will write from Europe for next week's paper.

St. Thomas Of Villanova

Glory Of Spanish Church

VERA B. AND LOUIS C. FINK

BACK in 1842 — on some of Pennsylvania's prettiest countryside—the Augustinian Fathers founded Villanova College. It continues to award degrees in the liberal arts, engineering, science, commerce and finance—and to turn out young men who are credits to the Catholic Church.

The name of Villanova honors one of the brightest lights in the Augustinian sky, a man whom Father Alban Butler called "the glory of the Spanish Church in the sixteenth century"—St. Thomas of Villanova.

You could spend pages saying many wonderful things about St. Thomas, but he really wrote his own epitaph perfectly. He came of well-to-do parents and in his day the Church was not poor. But when he died, they said he was the only poor man in his diocese. St. Thomas gave away just about everything he had, and here's how he expressed his views on the subject:

"Answer me, o sinner! What can you purchase with your money better or more necessary than the remission of your sins?"

Before some amateur theologian sees in this remark proof that Catholics can buy forgiveness, let us point out what should be obvious: St. Thomas was saying only that all of us are sinners; if we have money, God will love us more if we help the poor.

St. Thomas lived his whole life on the basis of helping others. As a child in Spain, he grew up watching his father take every Friday to give away all the corn meal he ground at his mill that day. Every poor farmer who came along could borrow seed and tools for his farm.

When his father died, his mother continued the charities and added one of her own—helping poor girls of the neighborhood.

Thomas studied at the University of Alcala, and stayed on to teach. But in the year 1516 he refused a professorship at another university and entered the Augustinian order. His first Mass was celebrated on Christmas of 1518, when he was 30 years old.

Then he undertook monumental duties. He taught theology at the Salamanca Convent; he preached in the major churches of Spain; the Emperor Charles V named him court preacher; he refused one appointment as bishop.

Sought Out The Poor

But finally obedience prompted him to accept the archdiocese of Valencia, and here he earned the title of "Model of Bishops." Promptly he made an inspection of his diocese, and soon called a general meeting of the clergy to remove what he considered abuses in the diocese. He abolished certain prisons, rebuilt a hospital, and established two colleges.

He established an orpranage, and arranged for early Mass for the benefit of the workingmen. Poor people always seemed to be his special interest. Although he lived in a palace, he kept little for himself—and the gate was always open for meals. As many as four and five hundred came every day.

Not satisfied with feeding those

Continued on page 12

Vocations — Men

Brothers

HELP THE

HOLY CROSS FATHERS at

NOTRE DAME, INDIANA

and elsewhere in offices and as printers, carpenters, mechanics, etc. For information and an opportunity to test your vocation at Notre Dame, write today to:

FATHER JOHN H. WILSON, C.S.C.
Notre Dame, Indiana

Vocations — Women

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Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address:

Mother Provincial, Techny, Illinois
(Techny is 10 miles North of Chicago)

WANTED YOUNG MEN TO SERVE GOD ON TRINITY MISSIONS IN U.S.A.

Write Father Gilbert M.S.S.T.
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The Church needs missionaries. Where are you, courageous and generous hearts? You can save souls by using the talents God gave you. Join God's Army! You can be a catechist, domestic worker, teacher or nurse. Young women between the ages of 16 and 27 are qualified to enlist. For inquiries address:

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Pallottine Missionary Sisters
St. Mary's Convent
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Father Munie O.M.I. writes about the Oblates Special Belated Vocation Program

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Mail To Rev. O. L. Munie O.M.I.
OBLATE FATHERS, BELLEVILLE, ILL.

Young Readers and Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

IT was night in the Street of the Garden of Orchids in Nanking, and all was quiet. Only one light shone from the window and this soon flickered out as Mariette Dierkens, lay missionary finished her daily study of Chinese and tumbled wearily into bed.

This little house in the poorer part of the city was used for as many different activities as there were needs for the people. The same rooms became in turn a chapel, then a schoolroom, then a club house, then a hospital. A stranger passing by would never dream of all the practical help as well as the teaching of the gospel of Our Lord that took place here. But the townspeople knew that their lives were different since these missionaries had come to them, and they felt a deep devotion to these girls.

Jacqueline gave French and music lessons. Theresa was housemother and was in charge of business affairs, while Maggie and Mariette were both nurses who took care of the small dispensary. Marie-Lou, too, gave French lessons. The payment for these services came in the form of sacks of coal and rice which were far more useful than the paper money that was less valuable each day.

These girls devoting their lives to the work of God in China were not nuns—they were lay missionaries. Their official name was the Women's International Society of Catholic Auxiliaries. Their founder, Father Vincent Lebbe, born in Belgium, had been a missionary in China for over 20 years. He loved his people deeply. He understood them and their needs. And he had learned from his study of their history one especially important thing—that whenever there was a violent overthrow of the government of the country, there would always follow an equally violent reaction against anything foreign. As a result, when this did happen, the violent resentment would spend itself not only against the business people from other countries who had settled there, and against the political representatives and military groups, but also against the priests and nuns who had brought God's love and charity with them.

Never Go Home

So Father Lebbe resolved to found an order which would be dedicated to God's work in whatever country the missionaries found themselves, and there would be this special thing about the order: its members who were sent, for instance, to China, would volunteer to stay always. They would never return to their homeland, but would give up their home and country in a very real sense. And they would take on the nationality, language and customs of their adopted land. In this way no one could think of them as foreigners. Father Lebbe felt that there was a need for such an order where each lay missionary would live among the people. In this way, he reasoned, the missionaries could effectively bring the gospel of Our Lord and could teach as well by their own lives of prayer and charity.

It was in 1937 in Belgium that Father Lebbe founded this order, but just as it was getting a good start, along came the second World War which, of course, closed many frontiers, and brought their work to a stop. As soon as peace was restored, the order became active once more, and in 1947 a group of these lay missionaries was sent to Nanking. Another group began to work in Peking at the same time. Their job was to be auxiliaries, or helpers, in the service of the Bishop.

These zealous girls continued their work for several years in Nanking, which brings us up to the night we spoke of in the beginning of this story—when Mariette Dierkens turned out her light in the little missionary house in the Street of the Garden of Orchids, and tumbled into bed.

The Bell Rang Urgently

There was always so much to do, and so few hands to do it—yet the girls expected a heavy load of work—the long hours brought compensation as is always true of selfless work for God—and sleep was sweet when it came.

The next moment, or so it seemed, the bell in the yard-gate rang urgently. That was probably someone coming to the missionary house for help, for that happened often, whether it was day or night. Relief of suffering among the needy poor was no respecter of time. Drowsily Mariette dressed, picked up her bag of nursing equipment, and made her way out of the house. She thought nothing of the summons on this fateful night. Her fellow missionaries stirred when they heard the bell, but soon settled back to sleep.

Suddenly, though, everyone was wide awake. They heard Mariette scream.

It was just one word filled with fear and terror. She called "Jacqueline!" The next moment a shot rang in the night, then came the noise of feet running down the street. The girls rushed out of the house, but when they reached her she was dead.

A few days later the humble people of Nanking came to Mariette's funeral for all of them were deeply devoted to her. How many she had helped through these last years! There could have been no one among these people who could possibly have hated her, and yet someone had pulled the trigger of the revolver that killed her.

As we know now, the murder of Mariette was part of that reign of terror the Communists use to spread their rule. This dreadful killing, so hard for us to accept from what we consider civilized people, took place only four years ago—in 1949. By now nearly all the missionaries have been driven out of China.

Seed Of Martyrs

The death of Mariette Dierkens, the first Auxiliary to give her life for the missions seems to us a tragic loss. But since Mariette's murder, the Society has more than doubled in number and has members from 12 countries.

In our own country, in Chicago, this order will soon begin a training center for volunteers. The candidates receive two or three years of spiritual and missionary training, and if the girls wishing to enter have not had professional experience in medicine or education, or social work, they will also receive training in their chosen fields.

We can't all leave home and go to work in the foreign missions, but all of us can pray each day with St. Theresa for the missions. You remember the Little Flower never left her convent, but she was so powerful in her prayers in their behalf that she was made co-patroness (with St. Francis Xavier) of the missions of the world.

Monsignor Luigi Ligutti

In The Andes

WE were privileged to see a letter that Monsignor Ligutti wrote a few months ago from his official tour over South America. I don't know how many travelers were with him on this part of the trip, but he wrote of one constant companion—his guardian angel! I'll quote from the letter:

"Both my guardian angel and I feel a little lonesome today. I offered Mass this morning in memory of my mother, and I added a prayer for myself. In spirit I went back to my native village in Italy. I thanked God for my 58 springs. If anyone has been blessed abundantly, certainly I am one. For the feast of St. Isidore I should like to be back in our little shrine home in Des Moines, but the angel said, 'Be satisfied—you're now in Manaos at the juncture of two mighty rivers where the Rio Negro flows into the Amazon.' What rivers! What sights!"

Chats Out Of Church

Feast of St. Matthew

FATHER RAY GRIBBIN

Hello Boys and Girls!

TOMORROW is the feast day of a great saint. His name was Matthew. Now he is in heaven, because he was a martyr who died trying his best to tell the whole world about Our Lord. But there was once a time when he did not even know Our Lord.

Matthew, you know, was a Jew, and in the beginning his name was Levi. He believed in the true God, and as a boy he probably learned as much about God as other people could teach him. He probably did all things that a Jewish boy was supposed to do. He prayed sometimes, and went to Jerusalem, to the Temple, as Jesus did when He was twelve years old. But, as he grew up, he found that if he wanted to get along in the world he would have to study other things besides religion.

Maybe he talked the problem over with his father, Alpheus. And maybe his father said. "Levi, my son, you have a good head for arithmetic. If you learn how to keep records I will see some of my friends in the government and try to get you into the tax department." Of course, we don't know whether Alpheus really said these words, but we do know that Levi did become a tax collector. He worked in the busy little city of Capharnaum, at the top of the Lake of Galilee.

There he met lots of people, good ones and bad ones. No doubt he would have been happy to have been friends with only good people, but most of the good people didn't like tax collectors. They wouldn't have a tax collector for a friend. So Levi made friends with bad people, who probably hoped that if they were friendly with him Levi would cheat for them and they wouldn't have to pay so many taxes. They weren't very nice friends. I suppose there were many times when they made Levi very unhappy.

One day, though, a man came to Capharnaum. He didn't come to buy anything or to sell anything. He came only to talk to the people about God. Many times this man walked through the narrow streets, and once He stopped, right in front of Levi's desk. Levi looked up. Maybe he was even reaching for his tax book, thinking that the man had come to pay his taxes. But he didn't even get the tax book open. When he looked into the eyes of this man he knew, deep down inside, that here was a true friend. He wanted to be friends with this man. He didn't know why. He just wanted to. And the man seemed to know it, because he said, softly. "Follow me."

That man, of course, was Jesus. And Levi did follow Him. He became one of Jesus' Apostles. He listened to Jesus' teachings. He listened, and believed. After a while Jesus changed Levi's name to Matthew, and the ex-tax collector was happy because that meant Jesus had important work for him to do.

We know that one of the most important things that Matthew did was to write down the story of Jesus so that all the other Jews of the land could understand that Jesus was really the Son of God. That story we now call the Gospel according to Saint Matthew, and it is a part of the Bible.

But for Matthew writing the story was not enough. He wanted to tell more and more people about Jesus. So after a while, when Jesus had gone to heaven, Matthew went to Africa to tell the story of Jesus over and over again, hoping to make everyone believe as he believed. Finally, some people who just would not believe killed Matthew, and he went to heaven to live forever with his one great Friend, Jesus, Who is God.

Movie Guide

Class A, Section 1

Combat Squad

Class A, Section 2

China Venture
Lion Is In the Streets
Mr. Denning Drives North

Class B

East of Sumatra — OBJECTION: Suggestive sequences; low moral tone.
Thy Neighbor's Wife — OBJECTION: Suggestive situations; tends to create sympathy for wrongdoing.

YOUNG CONTRIBUTORS

MARY ELLEN FLAHERTY, Age 8, Jefferson, Iowa.

MICKEY FLAHERTY, Age 7, Jefferson, Iowa.

JOHNNY GRIBBIN, Westwood, New Jersey.

FIFTH AND SIXTH GRADES, Sacred Heart Academy, Lancaster, Pa.

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Plan For It Now!

Children's Day In Honor Of Our Lady Of Fatima

M. D. AMATOR

NATIONAL CHILDREN'S DAY in honor of Our Lady of Fatima will be celebrated on Saturday, October 3. Nationally publicized and promoted by the Catholic Woman's League of Dallas, Texas, this unique way of honoring the Blessed Virgin has gained widespread acknowledgement and participation in a few short years.

Since it was to children that Mary chose to appear and to give her world-wide message of prayer and penance as God's condition for peace, and her warnings of wars if it were not heeded, it was deemed fitting that children might, through their prayers, hasten the restoration of peace and justice in the world.

Five years ago the first Saturday in October was set aside as Children's Day to make the little ones realize how important it was for them to offer up their prayers and sacrifices to the Blessed Mother in thanksgiving for the great privilege she bestowed upon children in her appearances to the three little ones in Portugal.

Established in Dallas with the blessing and permission of His Excellency, the Most Rev. Joseph P. Lynch, Children's Day was sponsored in its first year by the Ursuline nuns. Thinking that a lay sponsor might speed the extension of this work for Our Lady, it was taken over in the second year by the Catholic Woman's League, which organization added a spiritual department, called Our Lady of Fatima Department. Mrs. T. F. Larkin, Jr. was appointed National Director.

The Rev. William Robinson was appointed Spiritual Director. He is the pastor of St. Cecelia's Church where the first Chapel Shrine to Our Lady of Fatima was erected in Texas.

The third year's observance saw a considerable increase in the number of participants of Children's Day, and by the fourth year it had already become international. Participants from the length and breadth of the United States and from six foreign countries had their children (and adults, too) rallying to Our Lady's banner last year!

The Catholic Woman's League of Dallas had financed the sending of more than 25,000 letters and distributed more than 100,000 requested leaflets. These latter explained the nature and purpose of Children's Day, and contained the Act of Consecration to Our Lady.

Descriptions of the varied celebrations would fill a volume. In some places 24-hour adoration of the Blessed Sacrament was kept. In others, a special solemn high Mass, the living rosary, special singing and participation in the liturgy of the Holy Sacrifice, evening candle-light processions from the school to the church with rosary, sermons and benediction with the most Blessed Sacrament. A packed adult congregation usually awaited the arrival of the children's procession.

In Hawaii, the children celebrated all day, starting with the High Mass in early morning. The parishes in three localities in India participated by marching with a small replica of the Pilgrim Virgin statue. In Ireland, children in the intermediate grades sent numerous requests for information on how they might become promoters of Children's Day in their own classrooms. One parish in our own country reported a tremendous increase in Holy Communions over that particular week-end, including the First Friday, because of the promotion of Children's Day—over 10,000 were received! In Las Vegas, Nevada the newly elected Bishop the Most Rev. Robert J. Dwyer, was celebrant of the solemnities.

Throughout the world hundreds of thousands of children from kindergarten to senior high school joined in processions honoring Our Lady of Fatima, while their parents and relatives filled the churches, morning, afternoon, and evening. Certainly Our Blessed Mother must have cast a loving eye upon her faithful children!

This year will be the fifth observance of Children's Day, on the first Saturday of October, also the feast of the Little Flower. The writer would suggest that all readers also solicit her intercession to make Children's Day even more widespread than last year.

The Little Flower is internationally known, a patroness of foreign missions. With her gracious assistance, and more men and women joining efforts at world-wide promotion, there could easily be a million or more children offering their innocent prayers and sacrifices to Our Lady even as did the little Jacinta and Francis at Fatima, Portugal in 1917, and on until their holy deaths a few years later.

(For more information and leaflets, write directly to the National Director, Mrs. T. F. Larkin, Jr., 725 W. Colorado St., Dallas, Texas.)

THE FIRST CHAPEL SHRINE to Our Lady of Fatima in Texas is this one at St. Cecilia's Church in Dallas. The Rev. William M. Robinson is pastor. Here some of the First Communicants stopped in to pay Our Lady a visit.

Time Causes Most Worries

BISHOP FULTON J. SHEEN

IF WE tried to pin down the basis of all our anxieties, it would probably have to be blamed on time. Man is the only creature who can bring not only the past up to the present, so that it weighs on the present moment with its accumulated heritage; but he can bring the future back to the persent, and imagine it as happening now.

The unhappiness of most people stems from this excessive concentration on the past, or extreme preoccupation with the future. The major problems of psychiatry revolve around the analysis of despair, pessimism, melancholy, and complexes which are inheritances of what has been; or with fears, anxieties, and worries which are the imaginings of what will be.

A good remedy for curing the ills of time is what might be called "the sanctification of the 'now-moment,' or the spiritualization of our state of life." Our Lord told us, "Therefore do not be anxious about tomorrow; for tomorrow will have anxieties of its own. Sufficient for the day is its own trouble" (Matt. 6:34). Leave the past and the future, whatever be their trials, to the loving Providence of God.

Each second of life has its peculiar duty regardless of the appearance that moment takes. The now-moment is the moment of salvation. Each complaint against it is a defeat; each act of resignation to it is a victory.

Sanctify every moment of your life. This sanctification depends not on who we are or where we are, but on whether we are doing God's will. Hence, for the typist at her desk working on routine letters, the streetcleaner with his brush, the farmer tilling the field, the doctor bending over patients, the student with his books, the sick in their isolation and pain, the mother dressing her children—every task, every duty can be ennobled and spiritualized in prayer.

As a dirty drop of water in the gutter of a city street, once kissed by the sun, can be made a flake of immaculate snow on a mountain top, so our routine, hum-drum, work-aday life can be ennobled and made holy, provided we have the motive to please God.—Paulist Information Service.

Absolutely the best way to make grass grow is to cut it.— O. A. Battista

550 Stations Broadcast

The Hour Of St. Francis

MORE than 550 radio stations throughout the United States, Canada and abroad carried "The Hour of St. Francis" when the 15-minute dramatic program broadcast the first episode of its eighth series on September 13. Seven years ago, "The Hour of St. Francis" numbered 40 stations, most of them in the midwest. Today it is heard in every state in the Union, Canada, Australia, New Zealand, Ceylon and India. Plans are progressing for its use in Hong Kong and Formosa.

Its eighth series finds "The Hour of St. Francis" under new directorship. Father Kenneth Henriques, O.F.M., in charge of the program for the past three years, has been transferred to Chaplain duty with the Air Corps. Father Hugh Noonan, O.F.M., founder of the national program, returns as director. He will be assisted by Father Terence Cronin, O.F.M., and Father Armand Quiros, O.F.M.

One of the most distinctive features of "The Hour of St. Francis" is the large following it has built up in areas which are classified as home mission territory. Many stations in the Southern "Bible Belt" have carried the program for the seven years it has on the air. In Mississippi, for instance, "The Hour" has nine stations, several of them in areas whose inhabitants have never seen a Catholic priest. Ministers and members of Protestant churches frequently write in to request copies of scripts and to praise the program highly. Through its typically gentle Franciscan approach, "The Hour" has successfully presented programs which explained confession, the Real Presence, the priesthood, and other points of Catholic doctrine.

Listeners send in an average of 300 requests a week for copies of scripts and the Peace Prayer of St. Francis, information about the Church, and inquiries about the Third Order of St. Francis. Recordings and stories are being used by hospitals, detention homes, schools, colleges, seminaries, Alcoholics Anonymous groups, societies for crippled and handicapped children and their parents, city welfare organizations, retreat houses, parishes and youth groups.

In response to requests from listeners, "The Hour" has distributed more than 50,000 copies of the Peace Prayer of St. Francis.

A Spanish version of the program is being produced by a group in Phoenix, Arizona.

"The Hour of St. Francis" is sponsored by the Third Order of St. Francis in the United States and Canada, the First Order (Friars Minor, Capuchin, Conventual and Third Order Regular), and the Franciscan Missionary Union.

Home and Family Page

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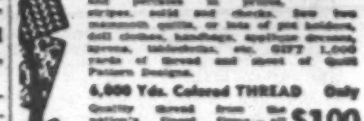
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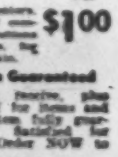

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CHARLIE CALLAHAN'S

Sportscasting

NEXT Saturday, Sept. 26th, will mark the kickoff of the 65th gridiron campaign of the Fighting Irish of Notre Dame. It will also begin Frank Leahy's second decade as coach of Notre Dame. The exact starting time will be 2:00 p.m., Central Standard Time, the place will be Owen Field, Norman, Okla., and the opposition will be supplied by the University of Oklahoma Sooners.

Oh yes, and the witnesses . . . there will be 55,647 fans in the stands, all of whom have had their tickets for several months. Athletic Department officials at OU have indicated they could have sold another 100,000 tickets, so great has been the interest in the game.

• • •

How will the Irish be this year? Improved? Not as good? About the same? How will they be affected by the abolishment of the two-platoon system? Well, I'll do my best to paint the picture, and it comes from one close to the scene.

This will be the fifth straight year I've written about Notre Dame prospects for Our Sunday Visitor, and the eighth straight I've interviewed Coach Leahy at this time of year.

You sit in his office in the northwest corner of Breen-Phillips Hall, on the Irish campus. On the wall behind his desk is a large photo of Knute K. Rockne. On other walls around the room are pictures of some of the teams he coached . . . those of the years 1941, 1943, 1946, 1947, 1948, 1949 . . . all of which were undefeated . . . if you keep looking you'll also see a picture of the undefeated N. D. eleven of 1929. Take a close gander at this photo and you'll notice that the youthful looking left tackle was a fellow by the name of Frank Leahy.

Undoubtedly, and for understandable reasons, no other writer in America has discussed the prospects of the Fighting Irish for the forthcoming season as many times as this voice with the Notre Dame Coach. It would be an impossibility. I've had so many discussions that, although I'll be using few, if any, direct quotes, all statements which follow come from these exhaustive meetings and from personally having watched spring practice and the early days of fall drills. And who should know more about the credits and debits of his lads than the man who will coach them . . . Francis William (Frank) Leahy?

Lack of general team speed seems to be the item that Leahy generally mentions first. The suicide schedule is another problem, and certainly it is the most difficult to be faced by any collegiate eleven. Seven of the ten teams to be met have been selected among the top 20 in the land in various pre-season prognostications, and five of these were picked to be among the first 10 in most previews.

The conversion of player material from the two-platoon system is a problem facing all coaches, and this is true of the Irish as well as elsewhere . . . despite the fact that Notre Dame never went in entirely for the two-platoon, always having to rely upon at least a few two-way performers. That the T-formation quarterbacks and a fast left halfback like Joe Heap will be having their first taste of defensive work is a problem similar to that being undergone at most other schools. But there is a basis for thinking that Notre Dame, as much or more than any other team, has really been hurt by the abolishment of the two-platoon idea when it is revealed that nine of the 11 members of what would have been the defensive club would have been playing together for the third straight year. Surely, there is no other team which would have enjoyed this situation. And it all went down the drain, when the rules committee unexpectedly abolished unlimited substitutions.

Also, a quick review of last year's fine and exciting record of seven wins, two losses and one tie came for the most part from the sterling efforts of the boys on defense. A review of the statistics will show that only limited offensive power was generated in seven of the ten contests. Yes, it would have been nice to have had that defensive group working together again, and then all of the 29 days of spring practice plus the three weeks of fall practice preceding the Oklahoma opener could have been spent on bolstering the offense . . . but to use the oldest of phrases, that only amounts to crying over spilled milk.

At this point I'm beginning to think I'll be out of space, and the Oklahoma game will be upon us, if I don't get started on prospects—position by position.

The Line-Up

Ends—Captain Don Penza, 200, offensive left end last year, figures to man one flank, probably right end. Paul Matz, 190, was a defensive end, and Walt Cabral, 205, a Hawaiian lad, earned a monogram as an end two years ago but had only 20 minutes of playing time last season. In one of the many switches of personnel necessitated by the abolishment of the two-platoon, Dan Shannon, 190, but not too tall, who was a first string linebacker and one of the heroes of the Oklahoma upset last year, is being tried as a left end. He will enter the Oklahoma game with only three weeks' practice as an end. Sophomore candidates at the flanks include Ben Zajeski, Don George, Gene Kapish and Wayne Edmonds.

Tackles—Sam Palumbo, 203, has been a defensive left tackle for two seasons. The Cleveland junior was switched to left guard during spring practice, but with the start of fall drills became a left tackle again. That word "again" may not be well chosen, because he's as green as they come on offensive blocking from the tackle spot. Art Hunter, 225, was an offensive center as a sophomore, an offensive end as junior, and last spring he was changed to right tackle. Frank Varrichione, 210, and Joe Bush, 202, have had offensive experience, and the same can be said for Bob Ready, 209, on defense. Palumbo, Varrichione and Ready are juniors, Hunter and Bush, seniors. Sophs trying out for tackle posts include Bob Lasch, Gene Martell and John Kegaly. A very serious loss here, and unexpected, is that of Fred Poehler, 215-pound senior and winner of two monograms. A semi-regular for two years, Poehler, an ex-serviceman, would have been the oldest and only married man on the squad. He has decided that he should forego his final year of competition to seek afternoon employment in South Bend.

Guards—At right guard, Menil Mavraides, senior, 205, has offensive experience, and Jackie Lee, junior, 190, has defensive know-how. Matter of fact, Lee has been the middle man on the five man line on defense since the first game of his freshman year. Combined they would have made a great pair, but this is simply an instance of how the Irish are hurt by the "K.O. blow" delivered to two-platoon. Another switch has Dick Szymanski, junior, 212, moving from defensive center (or linebacker) to left guard. Prior to the start of fall practice the other day, Szymanski had never played a moment of guard in his life. Ray Lemek, sophomore from Sioux City, Ia., is also a candidate for the left guard spot.

Center—Continuing to dream on how it would have been . . . the center slot would have been well-manned with Jim Schrader, 213, senior, playing offense, and Szymanski, his alternate, on defense, as a line-backer. Schrader needs to be polished as a line-backer under the present set-up. A sophomore with a certain amount of promise is Jim Mense.

Quarterbacks—Ralph Guglielmi and Tom Carey, both juniors, continue their battle for the T-signal-calling job. Both have appeared to advantage at times, but neither has ever been consistent enough to have a clear call on the assignment. Don Schaefer is a sophomore potential.

Left halfback—Joe Heap, junior, has good speed, and a fair amount of offensive experience, but is absolutely lacking in defensive playing time . . . and this latter extends back through high school. Possibly the most severe blow to be felt by Coach Leahy comes in the loss of Halfbacks Paul Reynolds, Gene Carrabine and Frank Paterra through injuries. Reynolds and Paterra would be like pieces of gold in this forthcoming one-platoon year as both were two-way performers. In fact, outside of Johnny Lattner, Reynolds had more experience at playing both offense and defense than any man on the squad. It was pretty well known as the coaches made their advance plans that Carrabine, regular safetyman for the past two years, and Paterra would not be available, but the loss of Reynolds was a definite and most unpleasant last minute surprise. His knee was supposed to be ready, according to the best medical authority, but it went out on him the first day of practice. Reynolds won the first string offensive left half job in mid-season of 1951, as a frosh and also played on defense. Last year, it was the reverse. He was the regular defensive man at left half and also played on offense. In addition, he was the squad's only punter outside of Lattner. Dick Fitzgerald and Dick Hendricks are the sophomore left halfbacks.

Right halfback and Fullback—Lattner, at right half, and Neil Worden, fullback, are experienced seniors and if either becomes injured, Leahy's plight will be even more disadvantageous. Worden will work as a line-backer on defense, an assignment at which he's had all of about eight minutes' experience. Dick Washington and Dick Keller are soph right halfback possibilities. Washington and Edmonds, soph ends are Negro lads. John Gaffney, soph, and Tom McHugh, senior, are other fullback candidates.

Gospel Story

'Glimpses Of God'

ALBERTA SCHUMACHER

MANY people have longed for a "system" to work out love of their neighbors. For their help I should like to tell the story of an old lady from the "wide-open spaces" of the country. She had, I think, the nearest thing to a "system" for loving one's neighbor.

When Grandma Burke was still in the country, she would arise early, as country women do, and go to the window. "What are you looking at, Kate?" her husband would ask, though he had received the same answer so many times he surely must have known it by heart.

"Just getting a glimpse of God in the morning sky," Grandma Burke would answer. Or maybe, "Just getting a glimpse of God in the maple tree." All day long Grandma Burke kept getting "glimpses of God." in the ordinary surroundings of her farm home.

Then Grandpa Burke was taken ill and died shortly afterward. Grandma tried living on by herself and hiring a "hand" to do the outside work. Soon the farm was going down hill, and Grandma with it. Her married daughter in the city insisted she sell and come to live with her.

When Grandma arose early in the morning in the city apartment, she looked out the window without getting a glimpse of God in the morning sky. She could not see the sky. There were no maple trees, no green meadows, and none of the other familiar handiworks of God.

For awhile Grandma Burke pined away, and her family worried about her. Her daughter even feared she might be going into a nervous breakdown and getting "queer" when she noticed her peering into people's faces as she walked down the street.

"I know Grandma is near-sighted," the daughter said, "but why does she peer at people anyway?"

Changed Her Ways

"Why not ask her?" the son-in-law countered reasonably. The daughter did ask Grandma Burke why she peered at people in such an embarrassing way. A contented smile spread over the old lady's face. "Why," she said, "I am just getting a glimpse of God when I do that. I had to change my way of thinking when I left the country. I had been used to looking for God in sky and trees and "all over the rural surroundings. Here I have only people, but they are more than enough. I see God in every one of them. I love every one of them."

The next day the daughter saw Grandma Burke peering at a disreputable-looking vendor. "Now don't tell me you see God in that man!" she said in astonishment.

Grandma nodded. "Indeed I do. He doesn't show as plainly, but still, with a little help . . . "

The daughter shook her head in bewilderment. "How do you do it? How can you love some of the people who live around here? Why, some of them are completely unlovable."

"Not if you love God enough, they aren't," Grandma argued. "If you love God first, you won't have any trouble loving your neighbors who are His creatures no matter how they look to you. I know I can't wait till I get to heaven to see God, at least in small ways. I have to seek the little glimpses that satisfy me here on earth."

Without quoting any Scripture, Grandma Burke nevertheless gave her daughter the essence of "The Great Commandment" which she puts into practice so effectively. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." "Thou shalt love thy neighbor as thyself." If you love God first — and enough — you will be able to love your neighbor and "get little glimpses of God" in him, even as Grandma Burke did.

Glory Of

Continued from page 11

who appeared voluntarily, he started a search for the poor whose pride kept them from accepting charity. The Archbishop appointed representatives in every part of the city to make a search for the needy. When they were found, he gave them money, food and clothing. Believing that charity should go one step further, he distributed tools to workmen who were too poor to buy their own—and thus in effect set them up in business.

"His whole life was replete with acts of kindness," says Edwin Burton in the Catholic Encyclopedia. He wore cheap clothing; when something needed repairs, he did the work himself. During the eleven years he led the archdiocese, there was not one poor girl who was married without a gift from the archbishop.

All during his life, Thomas of Villanova gave evidence of his sainthood. He cured the sick, experienced ecstasy, converted hardened sinners and multiplied food miraculously.

When he was 67 years old, he fell ill and said his last Mass in his bedroom. His last words were the words of Christ, "Into Thy hands, O Lord, I commend my spirit." He was beatified 63 years later, and canonized by Pope Alexander VII on November 1st, 1658.

The sons of Villanova—the students and alumni of the college which carries his name—have a wonderful example to follow. Like them, he sought after knowledge. They can be even more like him by dedicating their knowledge to the service of God and mankind.

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You Are The Body Of Christ

Continued from page 1

This transcendent principle of which the Holy Father speaks is nothing less than the Holy Ghost Himself.

We Keep Personality

Thus we see that while, say, the American Legion is held together by a unity of will and purpose on the part of its members, there is a something in the Mystical Body that goes beyond that. Think of the Mystical Body as a physical body and you have Christ as the head, all Catholics as cells ("members," St. Paul calls us), and the Holy Ghost as the soul. But while each of us is a cell in Christ's Mystical Body, the marvel of it is that we do not lose our personality.

In fact, it is the survival of our personality that makes up so much of the conflict in our spiritual life. The cells of our physical body — our skin, our blood, our tissues — have no mind of their own. They have no choice other than to serve under the dominion of our soul for the good of our whole organism. Occasionally a foreign substance enters, such as a splinter, but since it is not under the dominion of our soul, it cannot enter into our vital processes.

Again, the cells of our body sometimes get out of hand and go off on their own, so to speak, and then we have cancer or leukemia. But for the most part the soul keeps a tight grip on our organism and it is really wonderful how it holds the millions of our cells in line.

We Act With Christ

But the cells of Christ's Mystical Body are free agents. The Holy Ghost can activate them supernaturally only to the degree in which they allow themselves to be activated. In other words, we can cooperate or refuse cooperation with the Holy Ghost as we choose. But we are members of Christ's body only to the extent in which our actions conform with His will. With every act of obedience to God, an impulse of supernatural vitality surges through us, making us stronger and more healthy members of Christ.

We have it in our power to act as members of Christ or as individuals on our own. We can act through mixed motives—partly for Our Lord, partly for ourselves. Christ shares in our action only as much as we let Him. If we act against Our Lord's will in a matter binding venially, we remove that action from Christ's influence without cutting ourselves out of the Mystical Body. It is mortal sin that makes us dreaded members—cancerous cells. As long as we still believe and have hope, we are still in the Mystical Body, but dead, useless cells.

Father Prat has written a neat summary of all this: "There are in this marvellous composite, first a real action of the head on each and all its members, then a reaction of its members upon one another through the communion of saints, and lastly, a real interpenetration of the Holy Spirit, Who vivifies the entire body and forms in it the most perfect of bonds—charity. What distinguishes the Mystical Body essentially from the moral entities [such as the American Legion], incorrectly named 'bodies,' is that it is endowed with life and that its life comes from within."

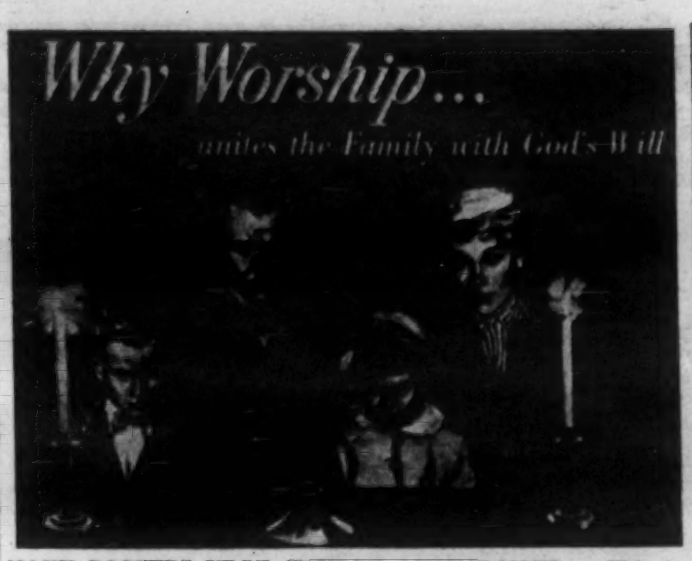
The soul of the Mystical Body exists eternally, and so does Christ. Hence the Mystical Body is not limited as we are by space and time. We have to take each minute as it comes, one at a time, like the beads on a rosary. But Christ gathers the beads together and holds them in His hand all at once. That is the real meaning of eternity. And that is how Our Lord could redeem His mother by anticipation so that she could be conceived immaculate. That is how He atoned for our sins even before we committed them.

We should give deep thought to this mystery. We should make it real for ourselves, applying it to the various situations that confront us. It does not matter, for instance, how we are placed in life—whether we are a policeman, a professor, a scrubwoman, or a circus freak. As long as we are united with the will of Christ, we have our place in His body. And just as there is no organ in the physical body, however humble, that is not necessary for our well being, so there is no one in God's Church—the Body of Christ—that is not somehow serving a useful function.

The law of charity now has more significance for us. Our neighbor is more than just another human being. With us, he is a member of Christ—another Christ, as it were, for Our Lord tells us that what we do to our neighbor is really done to Him. St. Augustine dramatizes this aspect of the Mystical Body in one of his many beautiful writings:

"'Thou dost honor Me in vain,' He cries from heaven, 'thou dost honor Me in vain!' If someone wished to kiss thy cheek, but insisted at the same time on trampling thy feet; if with his nailed boots he were to crush thy feet as he tries to hold thy head and kiss thee, wouldst thou not interrupt his expressions of respect and cry out: 'What art thou doing, man? Thou art trampling upon me . . .' It is for this reason that before He ascended into Heaven our Lord Jesus Christ recommended to us His body, by which He was to remain on earth. For He foresaw that many would pay Him homage because of His glory in heaven, but that their homage would be vain, so long as they despise His members on earth."

It must be our chief concern, then, to keep our own will aligned with Christ's so that, as a cell in His body, we may share in His perfect adoration of the Father, so that by dying with Him we may one day rise again in glory and ascend with Him to the Father.



NAVY POSTERS URGE CHURCH ATTENDANCE — This is one of the new posters with a religious message distributed by the U.S. Navy to Naval bases in this country and abroad for use by chaplains in the service's new character guidance program.

Don Camillo

Continued from page 14

And so it was that Don Camillo's Stations of the Cross began.

* * *

The crucifix was large and heavy, made out of solid oak. And the figure of the Crucified Christ was carved out of equally heavy, hard wood. The mule-track was steep and its stony surface was bathed by the rain. Never had Don Camillo carried such a weight on his shoulders. Hs bones creaked, and after half an hour he had to drag the crucifix. The crucifix became heavier and heavier and Don Camillo was more and more tired, but still he did not give up. He slipped and fell on a sharp stone, and felt the blood trickling down from one knee, but still he did not stop. A branch carried away his hat and scratched his forehead, thorns ripped his cassock, but on he climbed, with his face bent low, near that of the Crucified Christ. Even a gushing spring did not tempt him to linger. One, two, three hours went by.

It took him four hours to reach the village. The church was the building farthest away, and to reach it, he had to climb up a path which was less rocky, but filled with mud. Everyone was still in bed and he made it quite alone, borne up by the hope that is born of despair. He entered the empty church, but his task was not yet over. He still had to dismount the bare, black cross and install his own crucifix on the altar. After one last struggle, his mission was accomplished. Then he collapsed on the floor. But when the bell rang he jumped up, went to wash his hands in the sacristy and said his first Mass. He lit the candles himself; there were only two of them, but they seemed to shed very great light.

Only two people came to Mass, but Don Camillo had the sensation of a multitude, because one of the two was the old woman who had forgotten her name. And the other was Peppone, who had been too tired to drive back his truck and had followed Don Camillo step by step up the mountain. Although he did not have the cross on his shoulders, he had felt the priest's weariness as if it were his own. As he went by the poor-box in the church he slipped into it the ten-thousand lira note given him by Don Camillo.

"Lord," whispered Don Camillo, raising his eyes to the Crucified Christ. "I hope you don't mind my having brought You to this wretched place."

"No, Don Camillo," said Christ with a smile. "The place is marvellous."

You can't have a parish without taking hold of some portion of the earth as parish territory. You can't have a church and its furnishings and maintain them without encountering the material and commercial world. You can't unite parishioners and make them good without contending with their temporal and spiritual needs. It is God Who has given this design and order to the life of the Church and its members. — Rev. F. A. Marracco.

Factual Information From Behind The Iron Curtain

Severe Persecution In Czechoslovakia

MIDWAY between World War I and World War II a census was taken up in Czechoslovakia, which then embraced Bohemia, Moravia, and Slovakia. It showed the country to be about 74% Catholic—10,000,000 out of 14,000,000 people who lived in those countries. Protestants constituted 13%, among whom were 430,000 Lutherans and about 150,000 Calvinists.

In the Bohemia part of the present Czechoslovakia, the Lutherans and Calvinists joined "The Union of Czech Brethren."

Eastern Orthodox adherents numbered about 4% of the population, residing principally in Ruthenia, which was annexed by Russia in 1945. Most of the Jews, who numbered about 2½%, were liquidated under the Nazi Regime. The balance of the population, about 7%, were divided among different minor denominations.

Catholic life flourished in Slovakia where the Church had perfect freedom in the management of its seminaries and schools, in which religious instruction was compulsory and the State respected the position held by the Church concerning marriage, namely that it is a Sacrament.

There were three Catholic papers which had a combined circulation of 600,000. There were various flourishing Catholic associations, as also Catholic Trade Unions, Boy Scout Troops and welfare organizations. There was a charity organization called "Charitas" which enjoyed government aid and received much support from Catholics abroad.

Three Archbishops, ten Bishops and 7,000 priests looked after the spiritual welfare of the Catholics throughout Czechoslovakia.

But all this was changed after Russia took possession of this country. Every Catholic Action activity was countered by Communist propaganda.

As in Poland and Hungary, the State set up a "State Office for Church Affairs," ignoring the ecclesiastical authority and placing all religious matters under its own jurisdiction.

Civil powers were given the authority to place and remove priests and even to censor the sermons of the clergy. The State required all persons to be married civilly. Then began the confiscation of church property. You can surmise that the property of the Church, obtained gradually over many centuries, had great value.

Then came interference with the religious schools, the suppression of Catholic papers by the denial of newsprint to their publishers.

On June 15, 1949, police raided the residence of Archbishop Beran and placed him under house arrest. Then the Communist officials confiscated his records and sent out notices on his stationery using his official seal. The Vatican pronounced excommunication on those who participated in such anti-Church activities, but the government countered by forbidding the clergy to hold meetings without its permission. It required that the letters of Bishops to the clergy must be submitted to the State for censorship before being issued. Within a few months more than 300 clergymen had been imprisoned. Conditions to this day have not improved.

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Don Camillo And His Flock

Don Camillo Gets In Trouble

SAINT Martin's summer brought some strangers to the village, among them a certain Marasca, who might better have stayed away. Marasca had a little boy and when he took him for the first time to school he said to the teacher:

"I hear that the priest comes every Wednesday to give religious instruction. When he arrives, will you kindly send my boy home?"

And since the teacher told him that was impossible, every Wednesday Marasca kept the boy out of school. Don Camillo stayed out of it as long as he could, then one Wednesday afternoon he went to Olmetto, the farm where Marasca was a tenant. He meant to make a joke of it rather than to stir up trouble, but at first sight Marasca showed signs of not appreciating his visit.

"This is my land," he said. "You must have crossed the wrong bridge."

"No, I didn't cross the wrong bridge," said Don Camillo. "I hear that on Wednesdays your boy can't come to school, and so I thought I'd give him a little religious instruction at home."

Marasca came out with an oath that was really more than Don Camillo deserved.

"I see you need a little religious instruction yourself," said the priest, "and I'm ready to give it to you."

Marasca's brother came out of the house and looked threateningly at the visitor.

"Get out of here and don't let me see you again, you cursed black crow" shouted Marasca.

Don Camillo did not say a word. He retraced his steps, and when he was across the bridge and back on the road, he called out:

"Now I'm off your land," he said. "But you'll have to come repeat what you just said, because I didn't understand."

The two brothers looked at one another; then they crossed the bridge and planted themselves defiantly in front of Don Camillo. And there they found that the priest had quite a bag of tricks up his sleeve. While he was slapping the dust off the face of the first Marasca, the brother, who had already had a taste of the same medicine, ran back to the yard and returned with a pitchfork. The pitchfork was of an ordinary kind, and had a handle. But this was where the trouble began, for in Don Camillo's powerful hands, the handle turned into a regular earthquake. The two Marasca's found this out to their sorrow, because the handle was broken on their backs.

The whole village was turned upside down, and the Communist newspaper sent a special correspondent who painted Don Camillo as a dangerously aggressive and violent man. As a result, Don Camillo was called up before the old Bishop, and before he could say any more than "Self-defense . . ." the Bishop interrupted him gently.

"Monterana is without a priest. Go up there this evening and stay until the return of the regular incumbent."

"But the regular incumbent is dead," Don Camillo stammered.

"Exactly," said the Bishop, making a gesture which indicated that he had nothing more to say.

Don Camillo bowed his head and went to pack his bag.

• • •

Monterana was one of the most forsaken spots on the surface of the globe: half a dozen huts made of mud and stones, one of which was the church, but distinguishable from the others only because of the bell tower at its side. The road to Monterana was a stony ditch, called by courtesy a mule-track, but no mule would ever have ventured upon it. Don Camillo arrived at the top with his heart in his throat and gazed around. When he went into the rectory the walls were so low that they seemed to crush him. A scrawny old woman came out of a hole and looked at him through half-open eyes.

"Who are you?" Don Camillo asked, but she threw out her arms as if to say that she had forgotten.

The main beam of the kitchen ceiling was supported by a tree trunk in the middle of the room, and Don Camillo was tempted to play the part of Sampson and pull the whole place down around him. Then he realized that another priest, a man like himself, had

spent a lifetime amid these same squalid surroundings, and this caused him to recover some of his calm. He went into the church, and the miserable condition of it brought tears to his eyes. He knelt on the step before the altar and raised his eyes to the cross.

"Lord . . ." he began, and then he stopped, because the cross was of crudely cut wood, black and peeling; it was completely bare. Don Camillo felt very nearly afraid. "Lord," he sorrowfully exclaimed, "You are everywhere in the universe, and I need no image of You to tell me that You are near, but here I feel as if You had abandoned me . . . My faith must be a very poor thing, if I feel so terribly alone."

He went back to the rectory and there he found a cloth on the table, a loaf of bread and a piece of cheese. The old woman was just bringing in a jug of water.

"Where did these things come from?" Don Camillo asked.

She threw out her arms and looked up to Heaven. Plainly, she didn't know. With the old priest it had always been this way, and now the miracle was repeating itself. Don Camillo made the sign of the cross, and involuntarily thought of the bare, black wooden cross he had just seen on the altar. He shivered, and reproached himself for being afraid. But instead he had a fever, sent to him by Divine Providence, like the bread and the cheese and the water. He stayed in bed for three days, and on the fourth day he received written orders from the Bishop.

"You are not to leave your new post, for any reason whatsoever. Don't show your face in the village, for the people there must forget that they ever had a priest so unworthy. May God strengthen and protect you . . ."

Don Camillo got up, with his head still reeling. He went over to the window and found that it was chilly outside with a premonition of fog in the air.

"Winter will be here any minute," he said to himself with terror, "and I shall be snowbound and all alone . . ."

It was five o'clock in the afternoon, and he must not let night overtake him. He rolled rather than walked down the mule-track and reached the road just in time to catch a bus to the city. There he went to several garages, until he found someone who would take him by car to the crossroad at Gaggiola. From the crossroad, Don Camillo cut over the fields and at ten o'clock he was in Peppone's garden.

• • •

Peppone stared at him with a worried air.

"I must transport some things to Monterana," said Don Camillo. "Can I hire your truck?"

Peppone shrugged his shoulders.

"Did you have to wake me up for that?" he asked. "We can discuss that tomorrow morning."

"We're going to discuss it right away," the priest insisted. "I need your truck tonight."

"Are you mad?" Peppone asked him.

"Yes," Don Camillo answered.

Upon receiving such a logical reply, Peppone could only scratch his head.

"Let's hurry," said Don Camillo. "How much will it cost?"

Peppone took the stub of a pencil and made some calculations.

"Forty miles there and forty miles back, that makes eighty. Sixty-five hundred liras worth of gasoline and oil. Then there's the charge for my services, which are higher paid at night. But since it's to help get you out of this village, and I'm happy to see you go . . ."

"Come on," said Don Camillo. "How much is it?"

"Ten thousand for the whole job."

Don Camillo agreed, and Peppone stretched out his hand.

"Cash will do it," he muttered.

Ten thousand liras represented Don Camillo's savings of years.

"Get your truck going, and meet me halfway down the Boschetto road."

"What in Heaven's name can you be loading there?"

"That's none of your business, and keep your trap shut."

Peppone muttered something to the effect that in the woods at midnight he probably wouldn't find many people with whom to exchange conversation. Don Camillo's fever excited rather than tired him. He made a detour through the fields and approached the church from the orchard. Or rather he bumped straight into it, because these was a thick fog all around. He had his keys in his pocket and went in by the tower door. He had to go out the main entrance, but no one saw him.

Peppone had a bright idea. When he saw the fog and thought of Don Camillo trying to make his way through it with all his bags and baggage, he decided to blow his horn to guide him. Led by the horn and excitement of his fever, Don Camillo arrived panting at the meeting-place. Peppone started to get down from the truck to help him, but the priest said:

"I don't need any help. Start up your motor and be ready to go when I give the word."

When he had loaded everything on the truck, Don Camillo went to sit beside Peppone, and off they went. The fog pursued them for the first twenty miles, but they made the second half of the trip as fast as if they were flying. At two o'clock in the morning Peppone brought his truck to a halt at the beginning of the famous mule-track leading to Monterana. Don Camillo once more refused Peppone's help in unloading. Peppone heard him scuffling about the back of the truck and then, when he saw him in the glare of the headlights, his eyes opened wide.

"The Crucified Christ from the altar!"

Don Camillo started the painful ascent of the mule-track, and Peppone had pity and overtook him.

"Father, can I give you a hand?"

"Hands off!" shouted Don Camillo. "Go home, and think twice before you spread any gossip!"

"Here's wishing you a safe arrival!" said Peppone.

Continued on page 15

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Rural Life

prepared by
National Catholic
Rural Life Conference

Credit Unions

By FATHER EDWARD O'ROURKE

A great deal is being said these days about our national debt of $272 billion. It seems that there is not much that we as private citizens can do to reduce that debt or prevent its becoming larger.

Another and larger debt about which we should be concerned is our $330 billion private and corporation debt. This represents a $4,000 indebtedness for every man woman and child in our country. The national debt has changed little since the close of World War II. Meanwhile private and corporation debts have more than doubled.

Short-Term Loans

During the first half of 1953 short-term borrowing reached an all time high mark of $27 billion. $4.8 billion above the June 1952 total. This represents a 400 percent increase since the end of the war. Private income from which these debts must be paid has gone up only 60 percent.

This indebtedness is only a part of the problem to which we have subjected ourselves. Usurious interest rates are being paid on many of these short-term loans. The Bureau of Business Research in Cleveland, Ohio recently published the following statistics regarding current interest rates. These figures represent the common rate of interest per year on the unpaid balance: credit unions 12; industri-alabnsk shrdlu cmfwy shrdlu w f al banks 15; consumer finance companies under small loans laws 30; pawn shops 36; illegal lenders 260; retail installment financing in states without rate legislation: new cars 12, used cars 40. Please note that these are common rates. In extreme cases pawn shops charge 120 percent, companies financing used cars 275 percent, and illegal lenders have been known to charge as high as 1200 percent.

Excessive borrowing reflects a lack of thrift and too great attachment to luxuries. Instead of buying what we need, some of us buy almost everything we see. There is no simple and easy solution for these character defects. We must return to the ideals of detachment taught and exemplified by our Divine Saviour. We should also learn to read carefully the terms of a loan agreement before signing it.

Credit Unions' Contribution

However, there will always be need for short-term borrowing. We recommend the expansion of the number and operations of credit unions as a means of alleviating the problems currently involved in short-term loans. A credit union is a cooperative establishment to help its members save and borrow money in small amounts. Members of a parish, employees in a particular factory, or any close-knit group might form such a union.

There are three outstanding contributions made by credit unions to their members: 1. They teach their members to save systematically. Even 25c is not too small a sum with which to begin. 2. Interest rates charged by credit unions are very much lower than those of other lending companies. 3. Profits from credit unions are retained within the union treasuries as surplus or returned to members as dividends.

Farmers Need Credit

The credit problem is peculiarly severe among farmers. In addition to loans needed for illness, new furniture and so forth for the family, the farmer may find it necessary to borrow money to purchase fertilizer, livestock feed, and equipment. By the very nature of the farming operation it will often be necessary to seek short-term loans. We suggest that the possibility of a parish credit union be seriously considered by all confronted with these problems. Information and suggestions can be obtained at the Credit Union National Association, Madison, Wis.

'Our Catholic Heritage' K. of C. Theme For '54

Indianapolis—"Our Catholic Heritage" was established as the theme for the year by the Indiana State Council of the Knights of Columbus at a briefing conference for district deputies and grand knights held in the council rooms of 437, here, Sunday, September 13.

The theme will be exploited by a series of eight posters to be produced by the "Dignity of Man" committee and will dove-tail with the subject of the annual oratorical contest: "The Catholic School Is an American School."

The session, directed by Thomas G. Medland, Logansport, state deputy, was addressed by the Rev. Henry Ward, pastor of St. Charles Church, Otterbein, state chaplain. Father Ward commended the Knights for the continuation of the Men of the Holy Eucharist program and told them to concentrate on their individual and communial spiritual life as a measure to further the objectives of their state project.

The Rev. Thomas A. Brandon, O.S.C., Sacred Heart Seminary, Fort Wayne, past state chaplain and current co-chairman of the Dignity of Man program, also addressed the Knights and deputies. He outlined the history of the Dignity project and explained the topics to be treated during "Heritage Year." He told the assembly of the program's national recognition and urged the delegates to spread its appreciation in the local councils of Indiana.

Brother Norman, C.S.C., director of the Gibault School for Boys, Terre Haute, reported the present condition and status of the school and recommended the appointment of local public relations chairmen who would serve as liaison officers between the court and welfare agencies and the local councils. He spoke for a continued interest in commitment cases and reminded the Knights of their responsibility toward boys who are released to community life.

The Rev. Thomas Culhane, C.S.C., chaplain at Gibault, accompanied Brother Norman to the conference and spoke briefly to the meeting. Brother Norman was presented with the softballs used in the recent state softball tourney in Logansport. Adrian J. Broderick, Anderson, state athletic chairman, made the presentation. The balls will be used by the boys at Gibault in their recreational program.

Following the presentation of reports by the state officers: Edward J. Dowd, Indianapolis, state secretary; Edwin Knies, Jasper, state treasurer; James R. Alberts, Lafayette, state advocate; James J. Wagner, Fort Wayne, state warden; John T. Rocap, Indianapolis, Supreme Director and William J. Zahn, Huntington, immediate past state deputy, supreme convention, the conference was highlighted by outlines and resumes given by the state chairman.

James J. Russell, New Albany, co-chairman of the Dignity of Man Program, enlarged on Father Brandon's remarks. He explained the operation of the program and foresaw its success if backed by local councils. The material is in constant demand, he said, and is being supplied so long as the quantity exists.

The major internal project of the coming year will be centered in the work of the Membership and Conservation committee headed by John F. Murphy, Indianapolis. A membership goal of 25,000 Knights of Columbus in Indiana has been set for the year. Particular stress will be placed on the conservation of members through an orientation program which will be filtered through the district deputies into the local councils. The chairman announced his committee will bolster its project through a series of posters and the distribution of an orientation outline.

The subject of the oratorical contest: "The Catholic School Is an American School," was announced by Harold Cothrell, Fort Wayne, chairman of the Speakers' Bureau.

Other reports presented were by William H. Price, Fort Wayne, state insurance chairman; Adrian Broderick, athletics; Richard P. Stein, New Albany, Columbian Squires; Edward Dowd, Gibault Reserve Fund and Paul A. Manoski, Huntington, press.

Past state deputies Gilbert E. Powell, New Albany; Harry J. Fitzgerald, Evansville and Henry Hasley, Fort Wayne, greeted the delegates.

Pertinent announcements made at the conclusion of the session were: Gibault Month in November; state convention at French Lick, May 22-24, 1954; state bowling tourney, Anderson, February 1954; state basketball tourney, Sacred Heart High School, Indianapolis, February 1954 and the state golf tourney to be held at Lake Hills Country Club, St. John, Indiana, next week end, September 26-27.

Coming Events

Our Lady of Hungary chapter, Third Order Secular of Our Lady of Mount Carmel will hold a reunion at Our Lady of Hungary church, South Bend, at 2:30 p.m. Sunday, September 20. The Rev. Alexis McCarthy, O. Carm., of Chicago will speak.

The monthly Holy Hour in the Spiritual Crusade for Peace of the Gary Deanery N.C.C.M. will be held at St. Ann's Church, Gary, Sunday, September 20 at 3 p.m.

Our Lady of Victory circle, D. of I. will initiate new members Tuesday, September 22 at 8 p.m. in the K. of C. hall, Fort Wayne.

Decatur's Fourth Degree K. of C. assembly will meet Tuesday, September 22 at 8:30 p.m. in the council chambers.

The Fort Wayne Senior C.Y.O. plans a roller skating party September 22. Other events carded by this group include a fall outing at Pokagon State Park September 27; a hayride and weiner bake at Muldoon farm September 29, and a September 26 dance after the C.C. home game for high school students, as well as C.Y.O. members at St. Mary's auditorium.

The annual state golf tournament of the Knights of Columbus will be held Saturday and Sunday, September 26 and 27, at the Lake Hills Golf and Country Club, St. John, Indiana.

Fort Wayne COF Court To Note 41st Anniversary

Fort Wayne — Martin H. Hilt, State Chief Ranger, High Court and State court representatives will be in attendance September 22 when the Summit City court, C.O.F. celebrates its 41st anniversary here.

A dinner honoring the occasion will be held at the Fort Wayne Chamber of Commerce at 6:30 p.m. Mr. Hilt will speak, and J. Alban Becker, past State trustee, will be master of ceremonies.

Reservations may be made until September 19 by calling H-0458. The dinner is open to all C.O.F. members and their friends.

K. Of C. Wives Elect

South Bend — Mrs. John Harringer was installed as president of the K. of C. Wives of South Bend Council No. 553 during the first meeting of the fall season. Assisting her will be Mrs. R. C. VanDamme, vice president; Mrs. Francis Millea, financial secretary; Mrs. Joseph Dillman, treasurer; and Mrs. Frank Brattina, secretary. The next meeting is scheduled for Oct. 7.

Requiescant

WILLIAM P. SCHENKEL

Fort Wayne — William P. Schenkel, 63 1911 Franklin Ave., prominent local contractor, died last Thursday at St. Joseph's Hospital after a heart attack two weeks ago.

A lifelong resident of Fort Wayne, he was educated in St. Paul's and Precious Blood schools. He joined his father, Peter, in the contracting business when a young man and was actively engaged in that business until his retirement a year ago. At that time he was president of the William P. Schenkel & Sons, general contractors.

Mr. Schenkel was a charter member of the Most Precious Blood Church and was chairman of the board of trustees at the time of his death. He was a member of the Holy Name Society, Knights of Columbus 451, and the Anthony Wayne General Assembly Fourth Degree K. of C.

Mr. Schenkel was active for many years in civic affairs. He was president of the Fort Wayne-Allen County Humane Society and a member of the Fort Wayne Humane Commission. During World War II, he served as a member of the board of governors of Civilian Defense and also third district warden for Civilian Defense. He also served on several government war boards, and was awarded the Distinguished Service Plaque from the Veterans Commission for his service on the home front.

He was a member of the Catholic Cemetery Association board of directors, a member and past officer of the Associated Building Contractors, and a member of the Associated General Contractors of America.

Surviving are the widow, four sons, two daughters, four sisters, 19 grandchildren and one great grandchild.

MARY ALICE BOXBERGER

Fort Wayne — Mrs. Mary Alice Boxberger, 61, died last Thursday at St. Joseph Hospital after a two-years' illness. She was the wife of Harry M. Boxberger, operator of the Cathedral Book Store, 1212 South Calhoun St.

She was born in this city and was a member of St. Joseph's Church and the Gold Star Mothers 52 Club. Surviving are three sons, three daughters, three sisters, two brothers and six grandchildren.

JAMES WALSH

Kendallville — James Walsh, 72, manager of the Northern Indiana Fuel & Light Co. here, died last week in the McCray Memorial Hospital.

A native of Delphos, O., Mr. Walsh came to Kendallville as manager of the local office in 1929. He formerly lived in Fort Wayne.

He was a member of the Church of the Immaculate Conception at Kendallville and the Rotary Club. Surviving are the widow, four daughters, a son, three brothers, four sisters, and three grandchildren.

HENRY A. ZEIGER

East Chicago — Henry A. Zeiger, 83, 4321 Fir St., died at 8:50 p.m. last Wednesday at St. Catherine Hospital.

Survivors are: one daughter, Sister Mary Cecilia, P.H.J.C., who is an accountant at St. Catherine Hospital; three brothers, George of Jefferson, Ohio, Frank of Tiffin, Ohio, and Edward of Plymouth, Ind.; two sisters, Mrs. Rose Romary of Fort Wayne, and Sister Mary Florentine, P.H.J.C., of St. Joseph Hospital, Fort Wayne.

MRS. MARY BLAISING

Fort Wayne — Mrs. Mary Magdalena Blaising, 84, 449 South St., New Haven, died last Saturday afternoon at the Lutheran Hospital where she was a patient for four days. She was a member of St. John's Church at New Haven and the Altar Society. Surviving are two daughters, a sister, eight grandchildren and three great-grandchildren.

Beverly Ann Engelgist, infant daughter of Mr. and Mrs. Forest Engelgist, Rt. Aboyoun, Yoder.

Mrs. Carolyn Mary McCoy, 64, St. Jude's, Fort Wayne.

Miss Edith Rose Messing, 74, St. Mary's, Fort Wayne.

John James Brysselbax, 54, St. Jude's, Fort Wayne.

Mrs. Marianna Waskowski, 90, St. Hedwige, South Bend.

Sister Mary Helaqua, C.S.C., 86, St. Mary's.

Lutz Hasinski, 68, St. Hedwige, South Bend.

Andrew J. Stanowski, 58, St. Casimir, South Bend.

Mary Agnes Boyle, St. Joseph, South Bend.

Mrs. Hattie Cyman, 83, St. Adalbert, South Bend.

Paul B. Burrell, 50, St. Matthew, South Bend.

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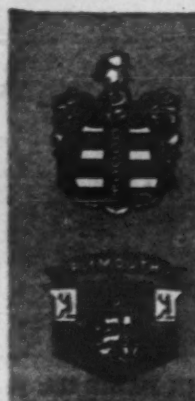

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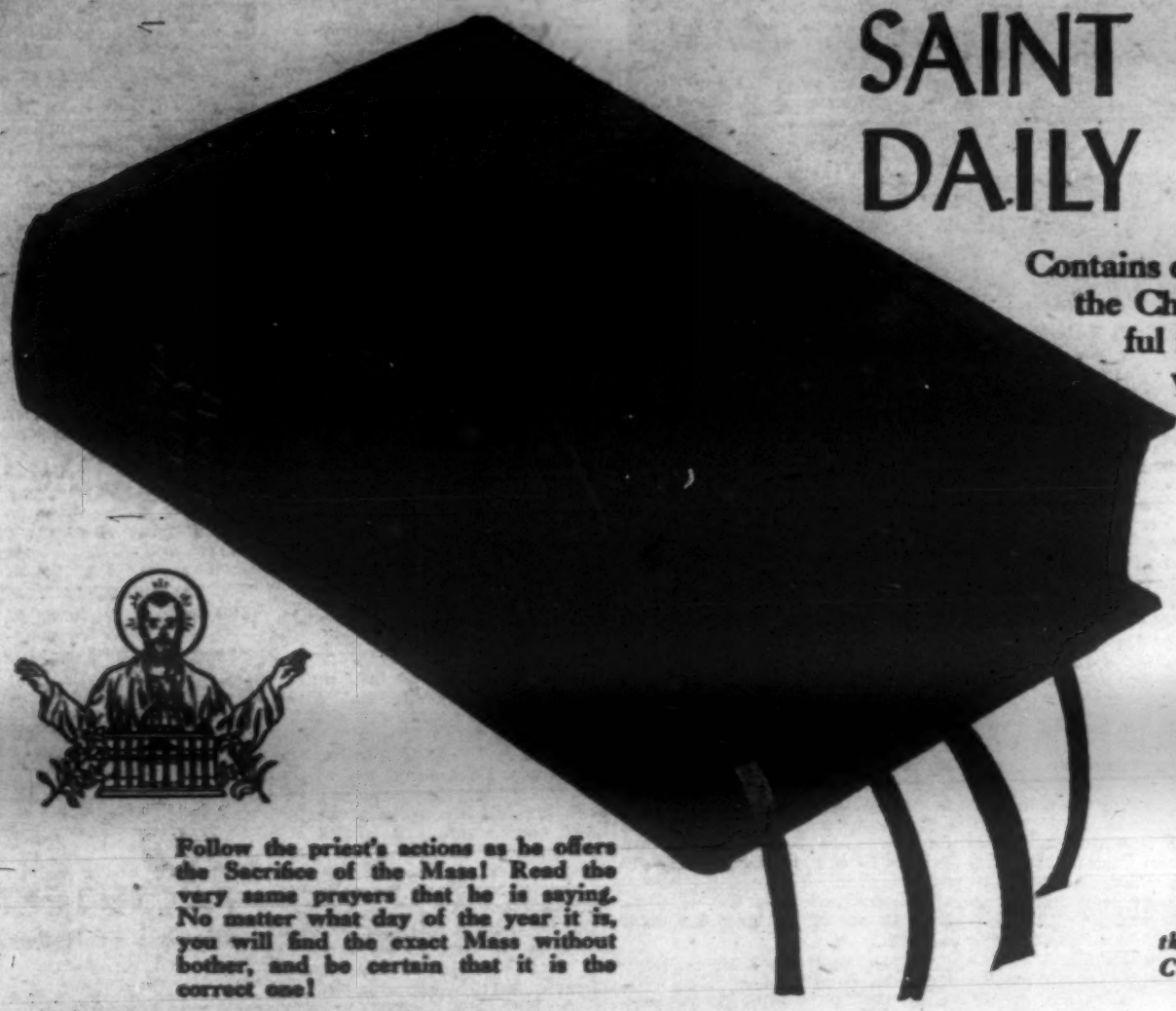

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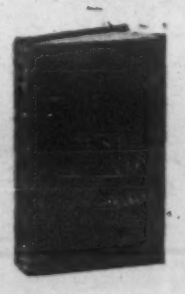

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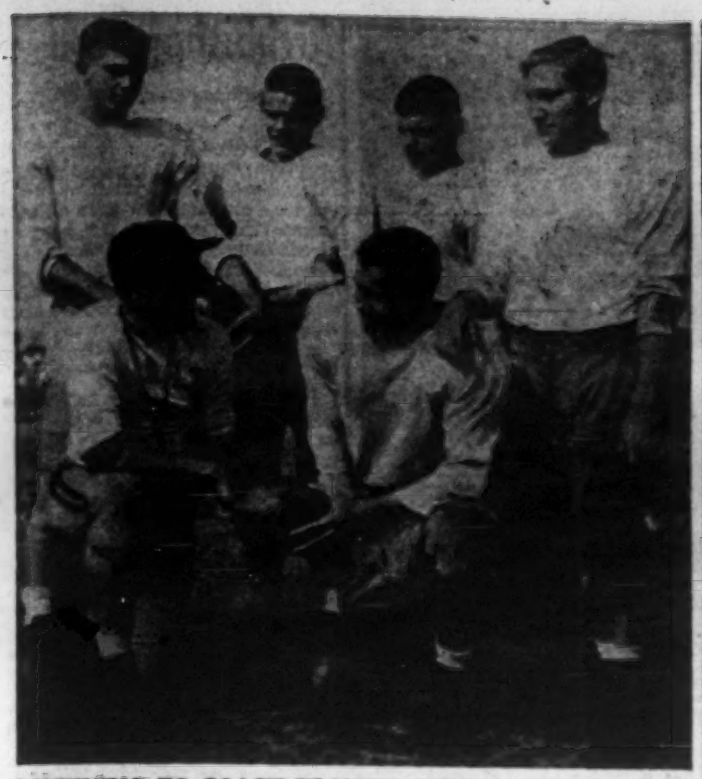

LISTENING TO COACH FRANNIE CURRAN, now in his second coaching season at South Bend, are members of the backfield. Kneeling is veteran quarterback Ken Tepe. In the rear are (l. to r.): Mike Berreth, fb; Don Buczynski, lhb; Frank Nemeth, lhb; and Bob Horvath, rhb. — South Bend **Tribune** Photo.

New Athletic Spirit Flaming At St. Joe

South Bend—There's a brand new athletic spirit flaming at St. Joseph High school of South Bend now that the wandering Orphans of last year have become the Indians (football style) for future contests.

These athletes also have a lot more optimism in their camp now that they have a home and more recently, a name. That's exactly why they were Orphans last season.

Now that they've opened the 1953 campaign with an auspicious victory over North Judson, Coach Frannie Curran wears a broader smile. Curran, who came to town a year ago to coach the lads, says many of the problems are disappearing.

The material is better, but of course there isn't too much. Next year maybe. And the outlook is good. A fine freshman crop is coming up, but they won't be playing varsity ball this year.

Only 23 players answered the roll call last week for the opening game, yet the boys are looking ahead through the ambitious eyes of Brother Edwin, C.S.C., athletic director, who has scheduled South Bend Adams for the season finale Nov. 6.

Last year they won five games, tied one and lost one. Nine lettermen form the nucleus of this year's team, three of whom played regularly in '53 on offense and three more who played defensively. Seniors Jim Pilarski, le; Harry Becker, rt; and Bob Horvath, rh, are the offensive regulars who returned. Dick Buczynski and Dick Ciesielski, junior linebackers, and Ken Tepe, senior halfback, are the defensive returnees.

This year's line will average a shade better than 188 pounds per man. The ends have height, with Pilarski going 6-2 and Dick Pohlman at 6-4. In the ball carrying department are Tepe at quarter, Frank Nemeth or Buczynski at left half, Bob Horvath at right half, and Mike Berreth at fullback.

Another thing that helps is Curran has been blessed with a full time assistant. George Kelly, a June grad from neighboring Notre Dame, has been signed to help coach and also do a stint of teaching in the new school.

Remainder of the schedule:

Sept. 18—At Portage Twp. of Kalamazoo.

Sept. 26 — Culver Military Academy (site undetermined).

Oct. 2—At Hammond Morton.

Oct. 15 — Washington-Clay at School field.

Oct. 23—At Edwardsburg, Mich.

Oct. 31—At Howe Military Academy.

Nov. 6—At South Bend Adams.

Off For Missions

Montreal —(NC)— Four Marist Brothers have left for the missions of Rhodesia, in Africa. They are Brothers Yvon Maurice, Victor Arthur, Jean Remi, and Charles Bernard.

St. Joe, South Bend Opens Grid War With Win

South Bend — Coach Frannie Curran's St. Joseph Indians, making their initial start under a new roof, name and colors, launched their 1953 prep football campaign here this week with a thumping 38-7 victory over North Judson's Blue Jays.

Approximately 500 fans gathered at School field stadium to watch the Indians outclass the invaders. The Indians sported several offensive standouts with Halfback Bob Horvath contributing three touchdowns to the winners' cause and Ken Tepe, who threw two scoring passes, topping the list.

The Indians tallied in the opening period when Horvath recovered a fumble on the Judson 23. In three plays he went over from the three yard marker. Another fumble led to the Tribe's second touchdown which was culminated when Nemeth ploughed over from the four.

The Indians scored two touchdowns in both the third and fourth periods.

U. S. Needs Men Like Bishop Haas, Official Says

Grand Rapids, Mich. —(NC)— The United States and the world need men with the strength and determination of the late Bishop Francis J. Haas, "to stand for what is right," a representative of the National Association for the Advancement of Colored People has written.

In a letter to Msgr. Raymond Baker, administrator of the Grand Rapids diocese, Clarence Mitchell, director of the NAACP Washington bureau, extended condolences on behalf of the NAACP to the priests and people of Grand Rapids.

In his letter Mr. Mitchell recalled the work done by Bishop Haas to help eliminate racial segregation and discrimination while the Bishop served as chairman of the Committee on Fair Employment Practices during World War II. Bishop Haas was appointed to the chairmanship by President Roosevelt.

Another 'Depressing Situation'

Injuries, Lineup Switches Plague Irish Coaching Staff

Notre Dame — The football season of 1953 at Notre Dame will undoubtedly be remembered as the year of switches, injuries and the most rugged schedule in the 65 campaigns the Fighting Irish have been engaged in gridfare.

Here are some of the major changes of personnel since the final game of last fall: (1) Art Hunter, senior, moved from offensive right end to right tackle (it will be the third position for Hunter who was an offensive center as a sophomore); (2) Dick Szymanski, junior, moved from defensive center (line-backer) to left guard; (3) Dan Shannon, junior, moved from line-backer to left end, and (4) Sam Palumbo, junior, a defensive tackle last year, he was moved to left guard in spring practice and at the start of fall practice was moved to left tackle. This means that four of the potential line starters against Oklahoma, a few days hence, will be playing in strange and new positions.

The injured men who would have been eligible, but are now out for the season are: Gene Carrabine, junior, two year regular at safety; Frank Paterra, senior, a two-way performer at halfback, and Paul Reynolds, junior, another two-way player at halfback. It had been known in advance to the coaches that Carrabine and Paterra would not be playing, but the loss of Reynolds because of a recurrent knee injury, from which he had supposedly completely recovered, came as a most unpleasant bit of last minute news to the Irish strategy board. Reynolds, as a freshman, was a first string offensive left halfback and also played defense. As a sophomore, last year, he was a regular defensive left halfback and also played on offense. Aside from right halfback Johnny Lattner, Reynolds had more two-way playing experience than any man on the squad. He was also the team's only punter aside from Lattner. Reynolds, Paterra, and Carrabine had all earned two monograms.

Adding to the Irish tale of woe is the fact that Fred Poehler, 215-pound senior tackle, another two-monogram winner and a semi-regular over the past two seasons, has decided to forego his final year of competition. Poehler, an ex-serviceman, was, at 24, the oldest man on the squad.

As if this wasn't enough in the way of trouble for Coach Frank Leahy, a series of minor injuries began cropping up about the fourth day of practice, greatly handicapping the training routine planned by the Irish coach and his aides. An acme of these slight hurts was reached on Tuesday, Sept. 8, when three members of the first team backfield, plus their alternates, all sidelined, Coach Leahy was forced to cancel practice that afternoon. All of which is indicative of the lack of depth on the Notre Dame squad.

The rugged schedule speaks for itself: Oklahoma, Purdue, Pittsburgh, Georgia Tech, Navy, Pennsylvania, North Carolina, Iowa, Southern California, and Southern Methodist.

In reviewing the whole situation, Leahy has stated: "It is the most depressing coaching situation we have ever been confronted with here at Notre Dame."

Noll Succumbs To Powerful South Bend Team 13 To 0

By JOHN A. CENGEL

Hammond—Friday night, September 11, South Bend Washington defeated the Bishop Noll Warriors 13 to 0. The Panthers won the opening toss and elected to receive. The kick was a low skidding bounder brought back to the forty yard line. After only eleven plays which were mostly directed at Noll's weak center, Blazier, the Panthers hard running fullback, scored on a short thrust. The conversion was good.

This was only the beginning of trouble for the white and gold clad Warriors. On the second play from scrimmage they fumbled and South Bend recovered. The Panthers immediately started on what looked like another sustained drive. But a fifteen yard penalty averted the tragedy.

South Bend was forced to punt. But their hard charging line forced another fumble. This occurred on the third play. Again South Bend recovered. Even though deep within Warrior territory, the Panthers could not make any headway. Noll took over on downs.

The second and last touchdown of the game was scored in the second quarter. Blazier, after faking the right defensive halfback out of position, took a short pass and romped thirty yards to a score. The play covered forty-two yards in all. The conversion try was not good.

The elements then took over. Immediately after the first half a minor deluge began which lasted through the remainder of the game. The footing soon became treacherous and stopped any serious running plays. The water made the ball too slippery to pass. Both teams battled on even ground until the game's end.

Before the game Karl Huffine, the head coach of Noll's football team said, "This is the toughest team on our schedule and we'll do fine if we don't get beaten too badly." The Nollites put up a fine fight which points to a banner year. Their performance against Blazier and Company was very courageous. Blazier is regarded as Indiana's top notch prep fullback. The Warriors seem to be a cinch to better their last year's record of two wins and seven defeats.

SCHEDULE

Sept. 11, Washington, S. Bend Here
Sept. 18 Roosevelt (Chicago, Ill) Here
Sept. 25 Evansville Memorial There
Oct. 2 Flaget (Louisville) Here
Oct. 9 Gerstmeyer (T. Haute) There
Oct. 16 Roosevelt (Gary) Here
Oct. 23 Marmion Military Academy Here
Nov. 6 Cathedral (Indianapolis) There

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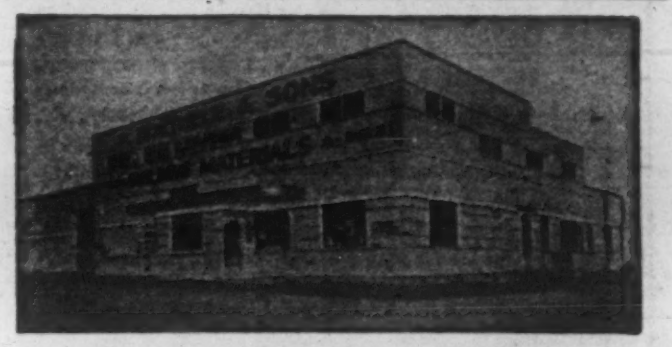

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FORT WAYNE

Radio Station Sets Football Broadcast Schedule For '53

Fort Wayne—A complete schedule of fall broadcasts for collegiate football was announced today by Hilliard Gates, Assistant Manager and Sports Director of WKJG, WKJG-FM, Fort Wayne. Mr. Gates, WKJG's sports announcer starting his 12th year of football broadcasts, went on to say that this is one of the most versatile schedules in the station's seven year history of airing national college football.

In the eleven game schedule are crucial Big Ten Games, plus intersectional clashes of national importance. The first big game of the season will be aired from Columbus, Ohio, as Indiana meets Ohio State in a Big Ten encounter. Other Big Ten Games that may decide the eventual Rose Bowl candidate are Wisconsin at Purdue; Purdue at Ohio State; and Purdue at Indiana in the annual Old Oaken Bucket battle.

To balance this western conference line-up, WKJG will also air such inter-sectional gridiron attractions as Georgia Tech at Notre Dame; the Midshipmen from Annapolis at South Bend . . . for the first time in modern football history; and the last game of the campaign, SMU at Notre Dame.

With the Notre Dame-Purdue game from Lafayette, October 3rd, WKJG listeners will be treated to a full afternoon of sports, as the 4th game of the World Series will be aired preceding the Boilermaker-Irish clash. Following is a complete schedule for WKJG's football broadcasts this fall:

Sept. 26th Indiana at Ohio State
Oct. 3rd Notre Dame at Purdue
Oct. 10th Marquette at Bloomington
Oct. 24th Georgia Tech at Notre Dame
Oct. 31st Navy at Notre Dame
Nov. 7th Iowa at Purdue
Nov. 14th Purdue at Ohio State
Nov. 21st Purdue at Indiana
Nov. 28th Open
Dec. 5th SMU at Notre Dame

Joseph Levenda New Head For Alerding Board

Gary—Joseph Levenda was elected president of Gary Alerding Settlement House Board of Directors recently. He succeeds Peter Yesh.

Other executive board leaders are William F. Henderson, Jr., Vice-president; Arthur Provenzano, treasurer, and Mrs. Louis Schenck was re-elected secretary. They will be installed at an October 13 banquet party at the center. Emery Badsnish is in charge of arrangements for the installation affair.

New officers of the Youth Council will be inducted at this affair, too. They are: Michael Dudak, president, succeeding Chris Cardenas; Victor Krunic, vice-president, and Mary Ellen Kiszlia, secretary.

Charles K. Brightbill, professor of recreation at the University of Illinois' school of physical education, will be the guest speaker.

Plans were discussed by the board last night for the September 27 open house honoring the Reverend James I. Cis, House director for ten years, who has been assigned to a parish at Bremen, Indiana.

The open house will be from 2 to 5 p.m. with a special program scheduled for 4 o'clock. Leonard Nelson is chairman of this planning group assisted by members of the board.

Wilbert Jensen Added To St. Francis Faculty

Fort Wayne — Wilbert A Jensen, case work supervisor of Catholic Charities, has been added to the list of instructors of St. Francis College for the coming year, according to Sr. M. Rosanna, O.F.S., dean of the college.

Jensen will teach the course, "Introduction to Sociology." He has been associated with Catholic Charities one year. He received his master's degree from St. Louis University in 1951. His undergraduate work was completed at St. Henry's College, Belleville, Ill., and St. Louis University.

SENIOR CYO OFFICERS — New officers for the Fort Wayne senior C.Y.O., elected at a recent meeting, are, left to right, Tom Hunkler, president; Kathy Galloway, vice president, and Delores Schnelker, secretary. Juan Perez, not pictured, retains the office of treasurer.

Bright Future For Church

Japanese Crown Prince Calls Visit With Pope 'Unforgettable'

Washington, D. C.—(NC)— One of the most unforgettable experiences of Japanese Crown Prince Akihito and his entourage during their tour of Europe was the visit they paid to His Holiness Pope Pius XII.

This was the report made here by John Akira Matsui, a distinguished Japanese Catholic layman, who accompanied the Crown Prince as his personal interpreter, in an exclusive interview.

The interview took place as the 19-year-old Prince was preparing to leave Washington for a tour of the United States prior to returning to Japan on October 12. In the course of his remarks, Mr. Matsui painted a promising picture of the future of the Church in Japan, and paid tribute to the fine spiritual life of the Catholic communities he had visited in Europe.

"Speaking for myself as a Catholic," Mr. Matsui said, "I think all the members of our party, even those who were not Christians, were very much impressed by our visit to the Vatican and by the extremely cordial welcome extended to us there.

"However, what most impressed us," he added, "was the very warm and gracious welcome extended by the Holy Father himself. We were very deeply touched by the wonderful expression of benignity and sympathy we could see on the face of the Supreme Pontiff as he greeted us."

A high ranking official of the Japanese Foreign Office and formerly private secretary to Premier Shigeru Yoshida, Mr. Matsui said that both during his tour of Europe and his stay in the United States, he had been struck by the friendly and deep interest in Japan shown by the Catholics he had met.

"I was particularly impressed," he said, "by their high regard for what might be called the quality of Japanese Catholicism. Catholics in Japan are only a small minority, but what they lack in numbers, they make up in zeal and devotion. The approximately 185,000 Japanese Catholics represent the beginning of what we hope will one day be a great flowering of Catholicism throughout the country."

"One notable indication of the vitality of Japanese Catholicism," Mr. Matsui said, "is the comparatively large number of young women who have entered the convent in recent years. Another, he added, is the increasing number of young men who are enrolling in the seminaries, while still another is the steady growth in membership of various Catholic organizations in his country.

"One of the most striking things about Catholicism in Japan," Mr. Matsui went on, "is the steadily growing number of distinguished men and women who have joined the Church. There is already a fine group of Catholic intellectuals in Japan whose example and influence is bound to help in the expansion of the Faith. Among Japanese Catholics today are many who because of their prominence, cannot help but add to the mounting prestige of the Church.

THEY COME IN PAIRS this year at St. Joseph's hospital unit of Holy Cross Central School of Nursing, South Bend. Shown here as they create momentary confusion for Mrs. Richard M. Walsh, office secretary, are, left to right, Mary Hamilton, Jacksonville, Ill.; Mary Hamilton, Marion, Ind.; Joanne Hout, Middlebury, Ind.; and Roanne Hout, Middlebury. The two Hamiltons are not related; the Houts are identical twins. Also enrolled are Martha Stevens of Anderson, and Mildred Stevens of South Bend, who are not related. All are members of the new preclinical class of 111 students who represent four units of the Central School.—South Bend Tribune photo.

Parish In South Bend Acquires School Building

South Bend—St. Stephen's parish this week acquired the structure that housed the former South Bend Catholic High school for a sum of $57,501 at public auction. The school was sold by the South Bend board of education and St. Stephen's was the only bidder.

The board of education was presented with a down payment of $20,000 by Peter F. Nemeth Jr., who represented Rev. Joseph P. Horvath, pastor of the church. The balance will be paid in about two weeks when the abstract of title will be ready. Title to the property will be held in the name of Archbishop John F. Noll.

Father Horvath said the building would be used for school purposes but not during the present school year. He pointed out that an extensive remodeling program will be conducted before the school is reopened.

The building previously had been leased to South Bend Catholic High School from the board of education. The lease was cancelled this year with the opening of the new St. Joseph's Catholic High School.

Opens Catholic Press Month In South Africa

Durban, South Africa —(NC)— South African Catholic Press Month was opened with a special message by Archbishop Denis E. Hurley, O.M.I., of Durban.

The Archbishop is deputy chairman of the Press Department of the South African Bishops' Conference. Archbishop Owen McCann of Capetown, the chairman, is abroad and is scheduled to visit the United States soon.

South African Catholic Press Month is observed in September, instead of in February as in the United States.

Archbishop Hurley's message called the Catholic press "a precious ally to every Catholic soul."

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Lay Cornerstone Of New Church, Hobart

Hobart—The long awaited ceremony of the laying of the cornerstone of the new St. Bridget's Church was held last Sunday at 3 p.m.

Msgr. Edward Mungovan, vicar general of the Fort Wayne diocese and pastor of All Saints parish, Hammond, officiated. He was assisted by Rev. Paul J. Roederer, of St. John, former pastor of St. Bridget's and Rev. Charles Seeburger of SS. Peter and Paul parish, Turkey Creek.

The Psalms and the Litany of the Saints were sung by The Priests Choir under the direction of Rev. Daniel Peil, assistant pastor of St. Mark's parish, Gary.

Msgr. Francis X. Guerre, pastor of St. Mark's, and priests from neighboring parishes participated in the ceremony.

Rev. Andrew Grutka, pastor of Holy Trinity parish, Gary, addressed a large gathering of parishioners and friends.

Rev. John B. Schaeffer, pastor of St. Bridget's, is assisted by the Rev. Edward Narcowich.

The colonial structure which will seat 540 people on the main floor, is being erected by F. A. Wilhem, general contractor, of Indianapolis, at an estimated cost of $300,000. Construction is expected to be completed next spring.

4 Ft. Wayne Girls At St. Mary's, N. D.

Fort Wayne — Four Fort Wayne young women are attending St. Mary's-of-the-Lake at Notre Dame. They are Marilyn Ehinger, daughter of Mr. and Mrs. Roy Ehinger; Rita Hasley, daughter of Mr. and Mrs. Henry Hasley; Pat Centlivre, daughter of Mr. and Mrs. Al Poinsatte, and Connie Wesner, daughter of Mr. and Mrs. Edwin Wesner.

National Shrine

Continued from page 1A

ops of the United States petitioned Pope Pius IX to designate the Blessed Mother Patroness of the United States under the title of her Immaculate Conception. The Pontiff acceded to this request in 1847 by a special Papal letter.

The last Plenary Council of Baltimore, held in 1884, gave favorable consideration to the erection of a national shrine to the Blessed Virgin.

In 1913, Bishop Thomas J. Shahan, rector of the Catholic University of America, inaugurated a movement to erect here in the Capital, a great national church to honor this country's Patroness. The project was not launched, however, until it was laid before Pope Pius X, now Blessed Pius X, who indorsed it enthusiastically. His Successor, Pope Benedict XV, showed his intense interest by making a magnificent gift to the Shrine. It is a mosaic reproduction of Murillo's famous painting, "The Immaculate Conception," which hangs in the Prado Museum in Madrid. The Pontiff sent artists to Spain to copy the painting and then ordered the reproduction made in the Vatican mosaic works. Pope Benedict XV died before this 10-foot-high, 7,000-pound art work was finished. Pope Pius XI completed it and sent it to the Shrine.

Site Blessed In 1920

The site of the Shrine was blessed on May 17, 1920, by Archbishop (later Cardinal) John Bonzano, then Apostolic Delegate to the United States. James Cardinal Gibbons, then Archbishop of Baltimore, laid the cornerstone for the Crypt Church on September 23, 1920.

Because of war and post-war relief work, construction of the Shrine was postponed. But, meanwhile, its completed Crypt Church has been the scene of some of the country's most colorful religious ceremonies, and thousands of American priests have received Holy Orders there.

Now, to mark the Centenary of the Dogma of the Immaculate Conception, the Catholics of the United States are moving to complete the great National Shrine of the Immaculate Conception in Washington, D.C.

MSGR. EDWARD MUNGOVAN, vicar general of the Fort Wayne diocese and pastor of All Saints parish, Hammond, lays cornerstone of the new St. Bridget's Church in Hobart.

Archbishop Noll

Continued from page 1A

many years were worried and concerned over Catholic High school education" and who had many many personal sacrifices to keep the academy and two high schools going. He singled out the Knights of Columbus of South Bend for contributing $25,000 at the outset of the efforts to build a new high school and thanked all in South Bend and Mishawaka who have donated to the drive which was undertaken a year and a half ago.

He asked for continued sacrifice and also pointed out to his listeners that the new high school would, as he had foreseen, "become too small before it is completed."

Found In Good Health

Hong Kong—(NC)—An American priest imprisoned by the Chinese communists more than two years ago was found in reasonably good health last year, according to a report reaching here.

Father Siegfried Schneider, a Franciscan from Louisville, Ky., was found in good health by a fellow prisoner in April, 1952. The priest told the prisoner at that time, the report says, that he had been sentenced to two years imprisonment.

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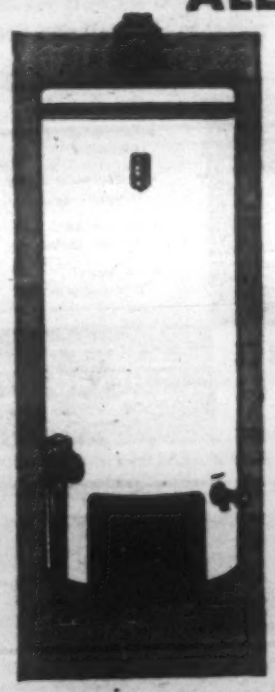

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